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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., November 3, 1932

NEW SERIES
VOLUME XXXIV. No. 44

HOME-COMING CELEBRATION Mississippi College, Nov. 12, 1932

Band Prelude begins at 9:50.
10:05—Processional of Literary Societies.
Invocation.
Recognition of Former Society Men.
10:20—Fall Orations.
Philomathean Orator—Sam Jones of Indianola.
Hermenian Orator—Ralph Reeves of Summit.
10:40—Glee Club Presentation.
Choruses by the Glee Club.
Solo Number by Mr. Slater.
Quartette Numbers.
11:00—Inter-society Debate. Speakers allowed 3 minutes each. Affirmatives: Former and Present day Hermenians; Negative: Former and Present day Philomatheans.
11:25—Announcements and Adjournment.
11:30-12:30—Inspection of exhibits and visitation of buildings.
12:30—Lunch for visitors in Jennings Hall.
1:15—Important Meeting of Alumni and Former Students.
1:45—Open Air Band Concert.
2:30—Football Game, Mississippi College vs. Louisiana Tech.

A great day was had for the Picayune First Baptist Church Sunday, October 23. There were 14 additions, 5 by baptism and 9 by letter. This makes the total of 121 since March 1st.

W. R. Storie of Duck Hill was elected moderator of Montgomery County Association, and N. G. Hickman vice-moderator, and W. H. Henderson clerk. The meeting was one of the best in many years.

Pastor Frank Q. Crockett, formerly of Tunica, has just closed a revival meeting in the Farmington Baptist Church in which there were thirty-one additions, twenty-one for baptism. Rev. R. L. Shell of the church at Bismarck, Mo., did the preaching.

Dr. J. R. Sampey writes in The Western Recorder: "Half of the candidates now running in Kentucky for seats in the Senate or House of Representatives are definitely committed to vote for the immediate legalization of the sale of wine and beer. But at least nine are opposed to it. A Christian should have little difficulty in making a decision."

When some one asked a lady the other day if she was going in a car to the State Convention in Gulfport, she answered promptly, "I certainly am not. Most of the people that I heard of going in cars to the Southern Baptist Convention in May, had some sort of accident going or coming." She is going by the Illinois Central railway. Their schedule will take you into Gulfport about ten o'clock in the morning or about ten at night. And their station is in the heart of the city.

The \$1.00 rate to new subscribers will be continued through November.

Pastor J. A. Barnhill wires Oct. 31, "Main Street Church, Hattiesburg, closed a series of revival services Oct. 21. Bishop Gates of Laurel preached for twelve days. Every message had a gripping effect. The membership was greatly inspired and revived. Pastor Gates will do any church good where his services are secured. Several joined the church by profession and letter."

Sunday the editor preached for Pastor C. F. Hinds at Tunica, or rather spoke on the Co-operative Program, in preparation for the Every Member Canvass. He was glad to meet some old friends here and form contact with new ones. The pastor was away attending the meeting of the Illinois Convention and we were sorry to miss him, but others made the visit one that will be remembered with pleasure.

The First Baptist Church, Columbus, reported the following to the recent meeting of the association: Total additions for year, 190; total additions by baptism, 99; present membership, 1,646; total Sunday school enrollment including Mission schools, 1,703; total B. Y. P. U. enrollment, 260; total W. M. S. enrollment, 288; total gifts to Cooperative Program, including special weeks of prayer offerings, \$2,610.70; total to all purposes, \$18,792.54.

Pastor C. W. Baldrige of Inverness has good reason to be grateful that the church built a new house without reducing their gifts to missions. They met the payments due this fall on the building and refinanced the debt to good advantage. He says that every department is "going in high." He had an accident during his vacation that sent him to the hospital and kept him out of his pulpit for a month. The brethren were exceedingly kind to him during this experience, and he is now hard at work, hoping for a dry country and better prices on farm produce.

The class in the History of Religious Education at Southwestern Seminary has taken as its class project this year the writing of the history of Baptist Sunday school work in the various states of the Southern Baptist Convention. They are very anxious to get in touch with all of the persons that may have helpful material and all of the sources from which information may be gained. The one who is gathering the material for Mississippi is Miss Fannie Mae Wright, Seminary Hill, Texas. She will appreciate it greatly if you will call attention to this matter in your paper and ask anyone who can be of help in furnishing this information to write her. We are hoping when this is finished to have a very valuable reference work for all of the states of the South and feel that assistance in it will be a denominational service.—J. M. Price, Teacher.

POLICE CHIEF EXPRESSES OPINION ON DRY LAWS

Chief of Police John E. Simmons of Jackson is a dyed-in-the-wool dry advocate who believes the liquor laws, both state and national, should not be repealed or modified.

Through his long years of experience, nearly a quarter of a century with the local police department, Chief Simmons is certainly a competent authority on the subject. The police executive has grown up with Jackson, and though not attempting to speak for the success or failure of the prohibition law in other sections of the country, he feels that by virtue of his first-hand observation of local conditions before and after prohibition he is qualified to voice more than an opinion.

"There are those who will argue with you that there is more drinking today than ever before," Chief Simmons told a Clarion-Ledger reporter. "I don't know whether that is true throughout the country or not, but I know that it isn't true in Jackson, and I believe Jackson is fairly representative of other sections of the nation."

"I can remember the time when there were certain sections of Capitol Street where decent women would not pass, because of the close proximity of some thriving saloon, with reeking drunkards crowding the streets for a block or more thereabout. It was not unusual in those days to find a hundred or more intoxicated men loitering on the streets on a Saturday night. Many of them were only vulgarly garrulous. Others were outright violent, or so annoying that even their less drunken cronies would want to see the police arrive to 'run them in.' I can remember when the jail wouldn't hold the drunks on Saturday night."

"Compare that condition with a Saturday night of this prohibition era. It is true of course, that there are always a few drunks on the streets, but they are so rare as to cause indignant comment. They are so conspicuous that they always wind up in jail. Despite the fact that the street drunk of today invariably winds up in jail, there is still no comparison with the number who 'slept it off' in the bastille before prohibition."

Regardless of what politicians may say on the subject, Chief Simmons believes that legalizing the sale of beer will only be an opening wedge for the return of the saloon or some evil equally as bad.

"The wets, of course, have a right to their opinion," Chief Simmons continued, "but if they could have observed conditions from my vantage point during the period before prohibition and during the present day, bad though they may be, I believe that they could not honestly express the opinion that prohibition is a failure."

"There are many imperfections in the prohibition law, of course, and it is doubtless true that enforcement over the country is not one hundred per cent perfect, but neither is there one hundred per cent enforcement of the laws prohibiting larceny or murder. There is no doubt in my mind that prohibition at its worst is better than the saloon at its best," concluded the chief.—Clarion-Ledger, Oct. 24, 1932.

The Baptist Message of Shreveport, Louisiana, very properly protests against the action of the "City Ministerial Conference" of Shreveport in arranging for the Jewish rabbi of that city to preach the Thanksgiving sermon at the union service. This is not a matter of race prejudice, nor religious prejudice, or narrowness. It is a question of denying the Lord Jesus Christ, Evangelical Christians do not believe it is possible to approach God or to serve Him except through the Lord Jesus Christ and in His name. If this is true, then it is impossible for them to unite in worship with those who deny His deity. Dr. Tinnin believes that Baptists of that city will refuse to join in such a service, and we hope he is correct.

BAPTIST WOMEN IN JACKSON

Whereas there are individuals, organizations and associations seeking to destroy the effectiveness of the 18th Amendment of the Constitution and the enforcement laws adopted thereunder,

Whereas the foregoing ends and aims are being sought through a concerted effort to destroy the faith of our people in the prohibition laws, and,

Whereas we believe the present prohibition laws represented a realization of a long sought and worthy objective in our National development and growth and in full accord with the principles of our government; that any weakening of the provisions of either the Constitutional amendment or the laws thereunder, would turn victory into defeat.

Therefore be it resolved that the Woman's Missionary Society of the First Baptist Church, the Calvary Baptist Church, the Griffith Memorial Baptist Church, the Davis Memorial Baptist Church, the Parkway Baptist Church, the Northside Baptist Church reaffirm their faith in the 18th Amendment and the Volstead Act and pledge their continued support to the endorsement thereof; and

Be it further resolved that copies of these resolutions be sent to our Congressmen and to our United States Senators; and

Be it further resolved that copies be given to the resolutions committee of the next Convention and to the press.

Respectfully submitted,

Mrs. Lester C. Franklin, Gen. Ch.

Mrs. W. A. Hewitt,

Mrs. W. Q. Sharp,

State President W. C. T. U.

Mrs. C. W. Robinson, Publicity Ch.

W.C.T.U. Ed. of White Ribbon

Mrs. D. C. Simmons, President

Hinds-Warren W.M.U. Assn.

Mrs. T. M. Hederman, President

W.M.U. of First Baptist Ch.

Mrs. G. A. Carothers, Social Sec.

First Baptist Church

Mrs. W. W. Westbrook, President

Calvary W.M.U.

Mrs. Eva Wise, President,

Griffith W.M.U.

Mrs. F. C. Hoffman, President,

Davis W.M.U.

Mrs. Roy Collins, President,

Parkway W.M.U.

Mrs. G. H. Suttle, President,

Northside W.M.U.

DR. MADDRY ACCEPTS SECRETARYSHIP OF FOREIGN BOARD

Dr. Charles E. Maddry, Nashville, has accepted the position as Executive Secretary of the Foreign Mission Board to which he was unanimously elected October 12, and will enter upon the duties of his new office in Richmond January 1, 1933. Dr. T. B. Ray was elected Assistant Secretary.

Prior to coming to Nashville the middle of last July to begin his work as Executive Secretary of the Promotion Committee of Southern Baptists, Dr. Maddry had been the General Secretary of the Baptist State Convention of North Carolina for the past twelve years. His many years of rich experience as a pastor and his long experience as a denominational executive and promoter, together with his consuming passion for Foreign Missions, fit him to a preeminent degree, it is believed, for the responsible position to which he was recently called.

Dr. Maddry will continue to put forth every ounce of energy he has in promoting the Every Member Canvass November 27-December 4. With two exceptions, he will have made extended speaking tours through each of the eighteen states in the Southern Baptist Convention by the middle of December in behalf of the Every Member Canvass movement.

Walter M. Gilmore,
Publicity Director.

GREAT WORDS OF THE BIBLE

Harry L. Spencer, Hattiesburg, Miss.

Eikon and the Image of God

This word Eikon means an image, figure, likeness and is used twenty-one times in the New Testament. The occasion of particular interest in its meaning is its connection with the Arian Controversy which culminated in the Nicene Council called and presided over by Constantine in 321 A. D. The question in the controversy was the preexistence of Christ; was He a created and a subordinate being to the Father; or was He eternal and equal and of the same essence with the Father. The Council decided in favor of the latter which is today the position we hold.

We shall best see the delicate meaning which the Holy Spirit sought to convey through the use of this word, for no doubt He has chosen the words with which to express the wonderful message of the Gospel, by comparing it to at least one other word used in the New Testament with so nearly the same meaning. The word homoïoma also means likeness and is the word which Paul uses in Romans 8:3, "God sending His own Son in the likeness (homoïoma) of sinful flesh" and again in Philippians 2:7 "... being made in the likeness (homoïoma) of men." But in this word there is not the idea that the likeness was derived; "it may be accidental as one egg is like another, as there may exist a resemblance between two men in no way akin to another" Trench. But when the word eikon is used as in Matt. 22:20, The Monarch's head on the coin is a derived likeness, so is the reflection of the sun in the water, and the statue in stone or other material is eikon, Rev. 13:14. Then with reference to Christ as in 2 Cor. 4:4, "... that the light of the Gospel of the glory of Christ who is the image (eikon) of God, should not dawn upon them," and in Col. 1:15, "Who is the image (eikon) of the invisible God." Thus in this word there is added to the idea of likeness that of representation, it is a likeness which is derived and manifested. It is what Paul was saying in 2 Cor. 5:19, "... God was in Christ reconciling the world unto Himself," and also what Christ Himself meant when He said "I and my Father are one," Jno. 10:30.

The final interest in the significant meaning of these words is in the fact that in Genesis 1:26 in the statement "Let us make man in our image (eikon) after our likeness (homoïoma)." Bishop Trench says that without drawing any strict distinction between these two words or their Hebrew counterparts, "We may be bold to say that the whole history of man, not only in his original creation, but also in his after restoration and reconstitution in the Son, is significantly wrapped up in this double statement; which is double for this very cause, that the Divine Mind did not stop at the contemplation of his first creation, but looked on to him "as renewed in knowledge after the image (eikon) of Him that created him," Col. 3:10, because it knew that only as partaker of this double benefit would he attain the true end for which he was ordained." Then by a little study of these sacred words have we not seen the transcendent marvel of revelation, namely that as Jesus said when the disciple, said to Him, "Show us the Father and it sufficeth us." His reply was "He that hath seen me hath seen the Father." Thus it is that Christ who is the Image of God has not only shown us the Father, but has shown us what we shall be like when the work of His Redeeming Grace has been perfected in us. "For I shall be like Him, for I shall see Him as He is."

Editor Freeman of The Baptist and Reflector is of the opinion that a good deal of space and printer's ink could be saved by omitting the "D's" after the names of the brethren when they are printed in the minutes.

The churches of Bogalusa, La., have just concluded a simultaneous evangelistic campaign.

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Housetop and Inner Chamber

M. B. Rust a student in the Baptist Bible Institute becomes pastor at Logtown.

It is said there are 75 Italian Baptist Churches in the United States.

Rev. Daniel Hughes of McComb has accepted a call to the churches at Darling and Crowder, and has moved on the field, living at Darling.

Ought a man who says that any part of the Constitution of the United States cannot be enforced be a candidate for the presidency?

Pastor R. Q. Leavell of Gainesville, Ga., had Dr. R. G. Lee of Memphis with him in a revival meeting Oct. 9-19.

Brother G. W. Nutt of Lena took advantage of the special offer to send The Record for five weeks for ten cents, sending in eleven trial subscriptions.

Mr. L. E. Oldham of Oxford, candidate for Congress asks us to say that he is opposed to the repeal of the Eighteenth Amendment or the relaxing the enforcement laws.

The Watchman Examiner says of the October issue of Home and Foreign Fields, "Withal the contents, style and general composition go to make a mission journal that has few equals."

Evangeline Boothe says that before prohibition the Salvation Army lodging houses in New York City took care of 1,700 drunks every night. Now the average is not over six.

Pastor A. T. Cinnamond of Kosciusko, sending in a list of new subscribers says that the reading of The Record by his members makes his work easier and more effective.

Get ready to send truck loads and car loads of produce to the Baptist Orphanage at Thanksgiving time. "To do good and to communicate (share), forget not, for with such sacrifices God is well pleased."

Are we people in Mississippi prohibitionists? Yes, with reservations; we are prohibitionists up to a certain point. We are powerful on passing harmless little resolutions, but when we smell powder, that's different.

Here is a fine statement from Earl L. Douglass: "Temperance was an attempt to apply the principles of treatment to a sick patient. Prohibition is an attempt to employ the principles of sanitation against the evil itself."

Dr. M. E. Dodd has retired from the presidency of Dodd College in Shreveport in accord with his announced purpose when he assumed this office five years ago. Dr. A. Q. Burns will be acting president until a president is elected.

An exchange says that before prohibition the Keely cure institution in Greensboro had on an average 100 patients all the time. Now there are only five or six. Either there is far less whiskey drunk today than then, or it doesn't seem to have the bad effect.

A radio program sponsored by the School of Sacred Music of the Southwestern Baptist Theological Seminary is broadcast each Sunday evening from 10:15 to 10:45 over WBAP, on a frequency of 800 kilocycles. These programs are under the direction of Edwin McNeely.

During the past associational year Gaston Avenue Church, Dallas, Texas, had 414 additions to the church, and gave to the cooperative program \$14,550.00; to special mission offering \$1,179.64. Total by all departments for all purposes \$57,344.06. Dr. W. Marshall Craig is pastor.

The meeting at Osceola, Ark., in which the pastor preached five weeks resulted in about 60 professions of faith, and the Sunday school and prayer meeting and the Sunday night service have all doubled in attendance; while the B. Y. P. U. has increased four-fold.—C. E. Welch is pastor.

Pastor A. F. Crittendon baptized two at Brookhaven Sunday, and writes that our report of amount contributed by Lincoln County Association to missions was badly in error. The amount given in the year just closed was \$7,184.94, of which First Church in Brookhaven gave \$5,780.00. It is a pleasure to make a correction like this.

Some things to be kept in mind and faithfully observed in the Every Member Canvass are, to give every member of every church an opportunity to pledge something to the Lord's work, and to divide these offerings equitably and adhere to this division honestly, as between local needs and general denominational needs. And the time is near at hand, Sunday, Nov. 27 to Dec. 4.

"Brains and booze will not mix," says Henry Ford. And for the like of this he is charged with trying to bring pressure to bear in the political campaign. There are some people who think it a crime to seek to influence people's votes by telling the truth, but it is all right to try to influence them by telling a lie like that published in an editorial of a great daily paper, namely that under prohibition ninety per cent of the people are breaking the law.

Pontotoc Baptist Church is happy to report that two of its number have felt the call of God to preach the gospel and have been licensed by them to exercise their gifts. Willis Brown, a 1931 graduate of Mississippi College was licensed a few months ago and last week brother Frank Cox after examination by a committee appointed by the pastor, unanimously recommended him for license.—A. L. Goodrich, pastor.

Dr. Z. T. Cody of the Baptist Courier says that the Associated Press representative wrote him expressing regret at the "unintentional" misrepresentation of his attitude toward Gov. Roosevelt, and sent a dispatch correcting publicly as far as possible his statement. Dr. Cody accepts this as satisfactory. But for the life of me I cannot see how any man with brains enough to hold any position of responsibility could have ever so misunderstood the plain statement of Dr. Cody as to his position.

The W. C. T. U. Convention in Jackson this week brought together some of the finest spirits in the state. Most of the sessions were held in the convention hall of Robert E. Lee Hotel, one night session in Galloway Memorial Church. On Monday night there were contests for awards among the children, also interesting addresses by Dr. Neal, Methodist pastor in Gulfport and editor Davis of the Bolivar Commercial. They were informing and inspirational. It is too early to report the other sessions. If it had not been for the Women's Christian Temperance Union and the Anti-Saloon League, we would still be in the grasp of the liquor venders.

The recent meeting of the Harrison Association was the best associational meeting I have ever attended. The Lord was present in power at every service. There was not a dull moment throughout the two-day session. In spite of all our difficulties all our churches showed evidence of the presence and leadership of the Holy Spirit.

There was a hopeful and courageous attitude toward the future and a determination to go forward with the help of the Lord. We are not discouraged. The writer was re-elected moderator and Rev. P. S. Dodge of Gulfport clerk. We are looking forward with joy to the meeting of our State Convention and praying that God may be in it as He was so manifestly in our associational meeting.—W. S. Allen.

Pastors used to ask why deacons didn't deak. Now some of the common garden variety of church members are asking why the pastor doesn't pass on the information about the denominational work. Several such cases have come to our attention. Of course there are lots of good pastors and lots of good deacons. But one sinner among them spoils the reputation in some measure of the whole group. Recently a member who had been asked to serve as church chairman in one of the state-wide efforts to raise funds wrote, "I have seen the pastor twice within the past week and he hasn't until yet mentioned it to me, so that without some backing and assistance it would be useless for me to serve in this community. Our people do not read The Record and are not informed." And how can the work go on?

In the Christian Herald of October 1932, Paul D. Hasbrouck has a close up analytical study of conditions in Dutchess County, New York, before and since the adoption of the prohibition amendment. This particular county seems to have been chosen because it is typically American, and is the home of Governor Franklin D. Roosevelt. It is a careful and informing study. Here are some of the facts brought out. There were as many arrests for drunkenness in one year before prohibition as in the twelve years since, in the village of Millbrook. In the city of Poughkeepsie the arrests for crimes in which intoxication figures before and after show a ratio of 629 to 374. A comparison between this city and one of the same size in Canada shows a decrease of 28.9 in Poughkeepsie and an increase of 22.4 in the Canadian city for convictions for intoxication. The arrests in the American city were less than half those of the Canadian city. Comparison is also made between the average American city and the capitol of Norway where there is government regulation. Arrests for intoxication in American cities are 32.9 per thousand; but in Oslo 45.1 per thousand. The county jail in Dutchess County shows a decline of 42 per cent in cases of drunkenness. Deaths from cirrhosis of the liver, due to alcohol, have decreased in Poughkeepsie to one-third of what they were. The Associated Charities of the city says relief to alcoholic sufferers has decreased from two out of seven to three out of 487. In the psychic hospital the number of alcoholic patients has fallen to less than half. Who wants repeal of the Eighteenth Amendment?

Baptists of Mississippi have all reason to be proud of the Baptist Book Store in Jackson. Recently the store has been made thoroughly new and the business has been moved to the location on the corner of Capitol and President Streets. This is still in the Baptist Building, next door to the former location. Mr. W. G. Mize who has established himself in the confidence of Jackson people and Mississippi Baptists by his capable and courteous management has now associated with him Miss Thelma Brown who has been connected for several years with the book business of the Sunday School Board. The new place of business was thoroughly renovated before the stock was placed in it, and is one of the most attractive places of business in Jackson. Beside the stock of Bibles and all equipment for Sunday school work, our people will find the usual attractive display suitable to the approaching holidays. When you come to Jackson you cannot afford to miss the opportunity to see this new room and stock.

Editorials

LAYMEN'S FOREIGN MISSION INQUIRY

Notice was taken, in a recent issue of The Record, of the reports which have been made by a commission of laymen representing seven different protestant denominations who visited mission fields in India, China and Japan. Since then we have carefully read the fifteen reports sent out to date. As was before said Southern Baptists were not represented in this group, but Northern Baptists were. About a dozen men and one woman are included.

We have tried to read patiently, carefully and sympathetically these reports and honestly evaluate them. But for the life of us we are unable to see where any good is liable to come of them. And this for the reason that the people who conducted this investigation went to the task with certain obsessions or fixed ideas which they carried with them through their journey. They say the same things which we have been hearing said by this kind of people for a decade or two. They might almost have been as well written before they started out, except for the name of having personally investigated the conditions in these fields.

The weakness of their point of view is brought out in this quotation from one of the reports: "As to the first and most searching question put to us, whether these missions should in our judgment go on, we may say that this question has been with us honestly and objectively entertained throughout our inquiry." Of course the people who started these missions and most of them who are supporting them never entertained this question, for with them it was never a question as to whether they were under obligation to do what the Master had plainly commanded. But with this commission the positive command of Jesus did not settle the mission question, but they were to find out about that by inquiring how it was getting on, and whether the orientals liked it or not.

In the earlier reports sent out the language is guarded and not easily understood, according to the most approved pattern of modernistic speech. But they show where they stand before the reports are completed.

The essentially wrong attitude of these investigators is shown in speaking of the relationship of Christianity to other religions, and in the relative positions of evangelism and education or philanthropic work, such as medical missions. Speaking of the Christian missionary it is said, "He will look forward not to the extinction of these religions, but to their continual coexistence with Christianity, each stimulating the other in growth toward the ultimate good, unity in the completest religious truth." "The relation between religions must take increasingly hereafter the form of a common search for truth." Such quotations could be multiplied.

Of course these investigators are against separate and denominational work. In this connection it is a little amusing to note that these gentlemen acknowledge that "missionary endeavor had its birth at a time when the church was divided, as it still is, into a large number of separate denominational commissions with widely different conceptions of organization and government, with a variety of forms of worship and sacrament and with varying emphasis on what were considered essential points of doctrine and belief." If these conditions produced modern missions, they may be trusted to continue the work.

One item we are glad to commend in the report, namely: All new churches should, as far as humanly possible, be indigenous and self supporting from the start.

As to the conduct of schools on the mission fields the report leaves much to be desired. How different the conception of these men is from that of Southern Baptists is seen in the state-

ment, "The aim of these schools should be primarily education, not evangelization, and teachers and administrators should be chosen with this standard in view." It is their opinion that our people should give the money but leave the selection of teachers to the schools on the mission fields; also that all schools of all denominations should be under one board. These men are of the opinion that hospital service should not be used as a means to saving souls.

We know of no report which could be further from our conception of the proper reason for mission work, nor its proper function. Why give space to these reports in The Baptist Record? Because they will be given large publicity in all news agencies and probably in secular magazines which will speak of them with approval and present them with subtle commendation. Unless our people are given the facts which enable them to form proper judgments they will be seriously misled. Interdenominational journals will not point their errors and weaknesses.

These reports will be laid before assembled representatives of many denominational mission boards when they meet to confer about their common tasks. We are sure that they will meet with no sympathy from those who represent the Foreign Mission Board of the Southern Baptist Convention.

CAN IT BE DONE?

We mean can the Every Member Canvass in our churches throughout the South from Nov. 27 to Dec. 4, be made successfully. Somebody says, "It never has been done." And this is true if by this we mean that there has never been a canvass that has reached every Baptist in the South. True. But—There are things being done every day that were never done before. And this is also true that Jesus died for the whole world, and yet not all the world is going to be saved. But the work of Jesus has not failed. It is our business still to push to the ends of the earth the knowledge of His salvation. "He shall not fail nor be discouraged till he has set judgment in the earth."

The Cooperative Program has never failed. It has only shown how we have failed. It has not made fewer givers in our churches, it has only revealed how few givers there are. It has acted like a mirror to show us ourselves. It is a good thing to know how far short we come, that we may gird ourselves anew for the task.

But we are speaking now specifically of the Every Member Canvass, which is the business end of the Cooperative Program. This is the place and the time which will tell the story of whether or not we are making progress. It is the test also of the genuineness of our interest in the denominational program, our mission work, benevolent work, educational work, and of our local church work. To express approval of Missions and not approve the Cooperative Program, or to express an interest in the denominational program and not be concerned about the Every Member Canvass, seems to us what people call academic or theoretical or hypothetical. Or if anybody should be dubious about what these words mean, let us say that such profession of interest is just idle talk. It is like the boy who said he was very fond of "fritters" but never ate them,—“if you understand what I mean.”

We come back to the question we started with: Can it be done? And if so, how?

It can be done by anybody or any church which makes up his mind to do it. Anything that is right can be done. And it ought to be done right. By making up one's mind, we do not mean being bull-headed. We don't know any way a good thing can be crippled more quickly than by being bull-headed. We do mean that one should say, I believe this is right and by the help of God I will do what I can to make it succeed.

We do not know any one quality of religion today, nor of common manhood, more needed than

simple courage. Nine-tenths of the people today are afraid of their shadows. Cowardice is the curse of the world. A lot of people today are trying to cover up their cowardice by raising a big noise; they seek to distract their fear, or attention to it, by raising a hullabaloo. And you can apply this all the way around.

But we are talking now about the courage to do right in this matter of following out the plan for financing the Lord's work. Everybody knows the times are bad. You don't need to pass around any information on that point. But what are we going to preserve in these times of stress? Our religion or our tobacco? The kingdom of God or the athletic contests? If we remember aright the revenue from tobacco in Mississippi for the past five months was nearly a million dollars. What must the sales have been! We heard of one firm in a small town whose tobacco sales were, in 1 month, \$1,000. Surely in the face of this we are in no position to say we cannot make provision for the work of God. If we can spend a million dollars in making men's mouths filthy, surely we can spend a few thousand in making their hearts clean. And maybe if we can cleanse the inside of the platter, we will be able to make some progress on the outside.

This year in Mississippi we are using for the Every Member Canvass an organization which is already set up. The Sunday school forces are being employed to see that everybody has a chance to subscribe. The teachers and officers in the Sunday school on the average are the best people in your church. They generally include the deacons. And if you wish you can give your deacons general superintendence of the work done by the Sunday school. Most any plan is good if it works. Jesus said, "Wisdom is justified of her children." We heard a man say he could tell by the pile of shavings whether a carpenter had been shoving the jack plane.

Don't simply make a gesture; let's do the thing. This is no shadow boxing, no beating the air, not even punching the bag. It is a sure enough fight. And you can't sit down and do it, not to win.

Above everything let the people know that they are giving to God. We want to show Him that we love Him, that we believe in Him. Every penny that goes into this work is consecrated money. It is to honor God, to make Him known, to proclaim His salvation to the ends of the earth, and to bring the blessings of His ministry of every sort to sick and sinful men, to the weak and weary and ignorant and wicked.

Chesterfield Turner goes from Frankfort, Ky., to become pastor of First Church, Shawnee, Okla.

Editor Cody thinks it adds greatly to the effectiveness of an association to have coffee for dinner.

We never knew so many people interested in preserving the Eighteenth Amendment as now; and we have never known so many separate organizations working for prohibition and temperance. And we have never known people and organizations working with so little cooperation among themselves. Can't some genius at organization show the way to unifying the energies and efforts of these people who desire the same good end?

We are in receipt of resolutions passed by Leake County Association with reference to Dr. A. M. Barnett, their former moderator who passed away about three weeks ago. It was not the editor's privilege to know intimately Dr. Barnett, but we knew him well enough to form a very high opinion of his Christian character and his great usefulness. He was a fine citizen, a good man, an able preacher, a faithful physician, a safe leader in every good work and a husband and father whose loved ones honor him and his memory. May our Father comfort them, and may the same spirit of devotion to the Master possess them.

ENTERTAINMENT AT GULFPORT

The Markham, just a block from the church, will provide a room for \$2.00 for one man, or for a man and wife at the same rate. Rooms for two men \$3.75. Bath in every room.

The Great Southern, three blocks from the church, will provide rooms with bath, \$2.00 single, and \$2.50 double, with no distinction between man and wife and two men. Without bath, \$1.50 single, and \$2.00 double.

The H & H, a small but nice hotel, four blocks from the church, names a flat rate of \$1.50 per room, single or double, with bath in every room. In other words, the cost of two in a room would be 75c each.

The Colonial, a small but nice hotel on the beach, just one and one-half blocks from the church, gives the following rates: \$1.00 to \$1.50 single, and \$1.50 to \$2.00 double, with bath in every room.

Please say to those who have sent in requests for reservations at hotel that we shall hold up making them for one week after the issue in which this notice appears, in order that we may receive any desired instructions concerning these reservations. Please emphasize, however, that we shall be able and happy to entertain in our homes for bed and breakfast all who expect to attend the convention, and are giving these rates simply for the benefit of those who prefer the hotel.

The brethren at Biloxi, Handsboro, Long Beach, Pass Christian and Bay St. Louis are anxious to have some of the messengers stay in their communities. We would not assign messengers to homes out of Gulfport, however, except at their request, and provided they come in automobiles. Please ask those who desire or are willing to make the journey each day along our beach front and have the privilege of contacting a large area of the coast territory, to designate this in their request for reservation. And please ask all who know that they are coming to the convention to send us their names as early as possible.—B. Locke Davis, Pastor.

FINDINGS OF COMMITTEE ON RULES AND RESOLUTIONS

A search of the Annuals back to 1914 has revealed the following rules and resolutions not included in the Constitution nor in the Order of Procedure adopted by the Convention in 1931.

1. The Committee on Order of Business to arrange for a reporter.—Annual 1914, Page 128.

2. No person shall be a member of more than one Board or Commission.—Annual 1923, Page 24.

3. No "Full-time paid worker" shall hold membership on Board by which employed.—Annual 1925, Page 28.

4. All institutions shall secure permission before launching building or enlargement movement.—Annual 1927, Page 26.

5. No permission shall be given by Trustees to outside parties to begin any project involving finances until all money is in hand for same.—Annual 1927, Page 33.

6. Regulations concerning the budgets of all institutions.—Annual 1931, Page 28-29.

7. All Boards and Commissions instructed to fill vacancies on respective Boards and Commissions to hold until the next meeting of the Convention.—Found in several statements concerning formation of same.

8. No matter affecting internal workings of any institution shall be passed within twenty-four hours of its presentation.—Annual 1928, Page 33.

9. Teachers in all our Educational Institutions asked to subscribe to a statement of Religious Beliefs.—Annual 1924, Page 28.

10. Committee on Nominations made a standing Committee.—Annual 1927, Page 34.

11. Committee on Nominations to Nominate Committees on Review.—Annual 1931, Page 42.

12. The Convention shall consist of one member from each Association, said member to be

Convention Board Department

R. B. GUNTER, Corresponding Secretary

STATE CONVENTION NOVEMBER 22-24 INCLUSIVE

Those who read the program for the State Convention in the last issue of The Baptist Record observed the dates. I trust that no one will forget them and that every one who can attend will do so. This Convention is of tremendous importance. Grave problems will present themselves. All minds will be needed in solving them. Churches should see that their pastors by all means attend. They should make it possible for them to do so. They should pay the expenses of the pastors to the Convention. The churches will be well repaid if the pastors attend the Convention and are attentive upon all the sessions. We are expecting out-of-state visitors who will bring inspiration to us as well as information. Let us show our appreciation by giving them audience.

THE EVERY-MEMBER CANVASS CONFERENCES

We completed last Sunday our schedule for the county conferences in the interest of the Every-Member Canvass, which began the second Sunday in September. We missed only two, one of our helpers failing to make two engagements. One of those counties, however, has been organized and the other will be organized the second Sunday in November.

We want to thank the brethren who assisted in these conferences, not only the brethren of the respective counties, but especially those brethren who went every Sunday and assisted in the organization. Some of our laymen manifested the finest of spirit by giving every Sunday to this

DON'T BE LEFT OUT

Secretary H. L. Martin

It is too early, when this is written, to forecast even approximately the amount which will be received from our Cash-raising Campaign for Christian Education; but reports and remittances already coming in seem to justify the following statements:

1. Our District Directors and Associational Chairmen throughout the state have, in most instances, given themselves in fine spirit to their task in organization for the campaign. At considerable sacrifice to themselves they have labored for the presenting of the appeal to every association and church where circumstances would permit.

2. Most of our pastors, with their characteristic loyalty, are putting themselves wholeheartedly into this effort, and too much cannot be said in praise of the service they are rendering. Besides serving in many instances as Association Chairmen, they have sought, by exchange of pulpits, by strong presentations of the campaign to their own congregations, and by leading their people in special prayer for the work, to lay this need heavily upon the hearts and consciences of their churches.

3. Wherever the Campaign appeal is fairly and earnestly presented the members of the churches are responding in beautiful spirit. The smaller churches in remote communities and the larger churches in more populous centers—all are represented in the remittances that are coming in. Most of these remittances so far are small.

4. The Campaign appeal is being presented to the Convention by the Association and to hold office for three years.—Annual 1916, Page 84.

B. Simmons,
M. P. L. Love,
W. E. Lee.

work. Some of our college men likewise and the Superintendent of the Baptist Hospital and others.

The interest in the conferences was good. In many counties the representation was excellent. The people seem to feel that we are on the right track. There has been no opposition worthy of mention.

The next important step is the completion of the organizations in the churches and following that the week of study just preceding the Every-Member Canvass. Literature has been sent to the county chairmen for use by the churches in this study. If every church will observe this week of study for five nights in the week, we need suffer no uneasiness in regard to the results of the canvass.

One danger which is confronting us is the ignorance of our people concerning denominational activities. This accounts in large measure for the indifference. It accounts for the lack of response to appeals for funds with which to finance our work. It is impossible to inform our people unless they read The Baptist Record. Those who read it regularly are the people who respond most liberally when appeals are made. It is claimed that the Roman Catholic Church has increased the circulation of its paper during recent years. The credit of the Roman Catholic Church with the banks is said to be the best of any other denomination. This is due in part to the fact that the membership are informed and, therefore, feel the obligation to support the work. One of the best ways to increase Baptist credit is to inform our people. This is the object of the week of study preceding the beginning of the Every-Member Canvass on November 27th.

Many of our brethren, under existing conditions, are unable to make large gifts. But every dollar, every dime, every penny will help just that much; and our church members, from the oldest to the youngest, will do what they can if given the opportunity.

4. While personal solicitation of the membership is being urged wherever this is possible, every church of course has the right, under God, to approach its members in its own way. The main thing is that the appeal shall be taken up and given careful consideration in every church and that that method shall be adopted which gives promise of best results.

5. In a time like this the responsibility of our pastors is inescapable. They are God's leaders of His flock; no church can be expected to advance beyond their leadership. Yet letters which I have received this week from earnest, faithful church members here and there state that a few of our pastors are doing nothing to help the work and that some are even trying to hinder it. Such an attitude dishonors God. Thank Heaven, it is by no means widespread.

6. The time for this effort will soon end; no appeals can be made after November 15th, as the Convention allotted only one month for this campaign. If therefore this special offering for Christian Education has been made in your church, will not you, as soon as you have read this statement, ask God to direct you in taking the matter up without delay? Will not each pastor see that it is presented in some effective way to every one of his churches? The information which can be given concerning the work will stimulate interest, whether the offering made be much or little. And if your church has no pastor, or if this campaign has been overlooked, will you not see that the appeal is carried in some way to your brethren and that your church should not be "left out"?

PARAGRAPH VARIETIES

R. K. Maiden

Seeing we made such a mess of meeting the prosperity test, we are at least doing quite as well under the depression test. Maybe if we had measured up in the prosperity test we would have had no depression test.

Should we pray for, or even desire, the return of prosperity—material prosperity, I mean? What would we do with it? What would it do to us, cause us to forget God? If spiritual leanness accompanies material fatness, wouldn't we not better, before sighing and praying for the return of prosperity, repent of our sins and pray God for grace and sense to rightly use prosperity when it pleases Him to send it?

Why? Every week one reads in our papers something like this: "We are grieved to learn of the death of dear Bro. Blank. For fifty years he has been a faithful preacher of the gospel." And this: "We were saddened by the news of the illness and death of the aged mother of our good friend, pastor Blank of Blankville. She was a noble Christian woman and had lived a beautiful Christian life. Our sympathies go out to the bereaved family."

Should the home-going of God's children inspire sadness and grief? Does not the death of such mean promotion and translation? Do they not "depart to be with Christ which is for better"? In such cases is not congratulation more becoming than condolence?

"People like that." * * * "Men like that." Near the close of his I Corinthian letter Paul makes special mention of the household of Stephanas, and says: "They have laid themselves out to serve the saints." Then he adds: "I want you to put yourselves under people like that." Then Paul speaks a kind word for Stephanas, Fortunatus and Achaicus "They refresh my spirit as they do yours" wrote Paul. Then "you should appreciate men like that." Pity that there are not more households like that of Stephanas, and Christian men like Stephanas, Fortunatus and Achaicus.

"When the Prohibition Amendment was proposed, I, as a member of Congress, voted against it. I have never believed it sound or workable, and it should be repealed." John N. Garner, candidate for vice-president on Democratic ticket.

"This Convention wants repeal. Your candidate wants repeal * * * and I say to you now that from this date on the 18th Amendment is doomed." Franklin D. Roosevelt, Democratic presidential candidate. Even a hint to wise prohibitionists should be sufficient.

When the state of New York and other states yielded to the rum power, reversed themselves and repealed their prohibition laws, they spit upon the National Constitution, and virtually seceded from the Union.

Is Christianity facing a moral crisis? Some have the conviction that it is. Others have the fear that it is. If it would meet the challenge of current world conditions; if it would stop the downward drift; if it would moralize society, it must be Christianity at its best—Christianity undiluted, uncompromised, purged of all worldliness, and connected with sources of divine power. An anemic type of Christianity is salt that has lost its savor.

The biggest problems with which many pastors have to wrestle is that of Christianizing the members of their churches. If churches are to function more effectively in kingdom building, their pastors must apply themselves with all diligence to the task of raising the spiritual level. Real New Testament churches are exclusively for real New Testament Christians. The time has fully come for emphasis on quality rather than quantity in our churches. And is there not a call, loud and insistent, for the type of evangelism that Christianizes the converts?

We have preaching of a kind that appeals to the intellect, and of a kind that appeals to the emotions, but is there not great need for more

preaching of the kind that appeals to the conscience?

Many of the unemployed, in this time of depression, could find profitable employment in rebuilding broken down and forsaken altars in their homes. This, maybe, would be the very best way to relieve the depression.

Is discipline becoming a lost art? It is little we see of it now, in home or church or school. It is becoming increasingly unpopular and taboo. It had to be forced out to make place for "self-expression." The new psychology has no place or use for discipline. Since when have you known of a church seriously and courageously administering discipline? Discipline in the churches is fading as worldliness increases.

Vice-Presidents sometimes fall heir to the office of president. Mr. Curtis, Republican vice-presidential nominee, makes public proclamation as follows: "I am not only in favor of honestly and fearlessly enforcing all of our laws, but further, I am opposed to the return of the saloon and I am opposed to the repeal of the 18th Amendment."

Ghandi, the famous Hindu, is being lauded for his starvation stunt. He is being credited with a noble and praiseworthy sacrificial act. But is suicide ever justifiable or praiseworthy? What he proposed to do—starve himself to death—would have been as really suicide as if he had hung himself or blown his brains out with a gun. Suicide should not entitle one to be lauded as either hero or martyr.

"Owe no man anything." These words were chalked in large letters on a blackboard at one side of the pulpit and facing the audience. It was meant as an appeal to the members to put up the money for the payment of a large debt incurred in building. Was not this appeal out of time? That motto should have been put to the front before the debt was incurred.

Despite the fact that religious intolerance is declared intolerable by the liberals of our day, and despite the further fact that these same intolerant liberals insist that Christianity must no longer pose as the "only true religion," the fact remains that Christianity is essentially intolerant of all other religions. It would not be Christianity if it were not. Paul makes a positive, unafraid and unapologetic claim for the Christian religion: "Now even though it were myself or some angel from heaven, whoever preaches a gospel that contradicts the gospel that I preached to you, God's curse be on him." And Peter: "There is no salvation by any one else, nor even a second name under heaven appointed for us men and our salvation."

—BR—

MUSINGS OF A CHUMP

—O—

Well, sir, I am having the time of my life laughing at Mr. George Washington Nutty. If he could be bought for what he is worth, and sold at his own price, his purchaser could afford to retire from business. In his own estimation he is so large that he has to go through the church door sideways, but in reality he is so small that his shadow is like that of a walking cane. One day I said, Mr. Nutty what do you think of Einstein's relativity? He replied: "Well, I don't exactly know being I ain't met any of his relations, as I knows of, but I will sure bet they can't eat as much as my relations when they come to visit." He said this with such seriousness and earnestness, and such an air of condescension that I could not even smile. Then he told it all over town that I had tried to puzzle him and he silenced me.

Yours truly,

A. Chump.

—BR—

The Western Recorder gives the following telegram from Pastor S. E. Tull of Middlesborough, Ky., Oct. 24: "Great penecost manifested in revival here today. Dr. J. B. Leavell evangelist. There were 101 additions to the church during the day. Meeting runs through Oct. 30."

SOCIAL SERVICE REPORT

Published by request of Copiah County Association

—O—

It is the duty as well as the privilege of every Christian to use his influence against social evils that tend to lower the moral standards of our people, whether there is a written law against such evils or not.

Public Morals

That many evils exist is patent to even the novice in the field of Sociology. Time and space forbid the study of the different forms of gambling, only to mention slot machines, playing the cotton board, playing bridge for prizes, horse and dog racing. Then there is the evil influence of the movies, desecration of the Lord's Day, dancing, cigaret-petting parties, etc.

That such engagements are worldly in their nature no one can deny. That their influence is often destructive is beyond question. For the Christian to bear a testimony against such influences, and for Christ and the church, he must not participate in such things.

The highest standards of moral and social life have their foundation and power of propagation in the realm of Christianity. The standards of life that leave out the teachings of Christianity cannot reach the highest ideals, nor produce the best results. It is therefore left for the church to set the pace for the best in the social life.

One of the tragedies of the age is the tendency to depart from the lofty ideals of the past to indulgences in language bordering on to profanity, unwholesome sexual contacts and speaking lightly of things that are sacred. But perhaps a greater tragedy is found in the fact that so many church members give endorsement to such lowering of standards by participating in these things, and thus bring reproach upon the cause of Christ.

Another matter for serious consideration is the failure to properly observe the Lord's Day. The old Puritan idea of the proper observance of the day has been ground to powder under the wheels of the swiftly moving modern civilization. "It is very noticeable and significant that the same element of the press and public which are fighting for the return of the liquor traffic are constantly talking about 'blue laws' and contending for a wide open commercialized Sunday." May it not be possible that one of the causes of the present condition may be traceable to our attitude towards the observance of God's Holy Day?

Temperance

Temperance in its broader sense has to do with every activity of life. One may be intemperate in the enjoyment of pleasure, the exercise of work, eating, talking, etc. This phase of the subject needs to be emphasized. Yet in a brief report like this we can only deal with the subject as it relates to strong drink, and more especially to the question of prohibition which some try, unsuccessfully, however, to wrest from the field of morals and make it purely a political issue.

Our politicians may legislate all they please but such legislation is futile without the support of a lawful constituency behind it. And here is the sphere in which the church finds one of its greatest tasks.

For more than a half century the church has stood squarely against the liquor traffic. The war was not won when we succeeded in getting the prohibition law passed. That was only one battle. A larger battle looms on the horizon now. The Baptist Pastors' Conference of Knoxville, Tenn., has given out the following important statement:

"The nation has never witnessed a darker, more diabolical, underground conspiracy to destroy law and dethrone righteousness than is now being carried on by 'The Association Against the Eighteenth Amendment.' This association is financed by a large number of millionaires and has all the money it can possibly spend for purposes of propaganda. At present it is working along three lines: First, to break down and dis-

credit the character of every preacher and reformer in the country who opposes them . . . Second, they have tried to convince the people that law enforcement is a failure and an impossible undertaking. And third, they have tried to create a political situation that will enable them to make up the issues of the approaching Presidential election. . . . The issue has been boiled down to good citizenship versus bad citizenship, to law against lawlessness, to prohibition versus the saloon, and there can be but one answer for all Christian and moral leaders."

Law Enforcement

Disregard for law seems to be an innate principle in man. From infancy he refuses to obey authority, and does so largely by compulsion.

Many laws seem to be made just to have something to break. We are all guilty. No one can reprove his neighbor. The man who violates the simplest law is just as much a law-breaker as the murderer. The only difference is in the nature of the crime. No one who reads the papers will deny the prevalence of crime, dastardly and cruel.

One of the most threatening form of lawlessness which confronts us now is Communism in its organized form and the agencies which are sympathetic in spirit.

The press reports a recent revolutionary meeting under the shadow of the nation's Capitol building in which representatives of ten communistic organizations participated, "at which the United States Government and the officials were denounced and demands were made to ally the poor against the rich." The National Republic tells us that the World Tomorrow, a journal of which Kirby Page, Bishop F. J. McConnell, President of the Federal Council of Churches of America, and others are editors, in the issue of July, 1932, editorially throws its support to the Socialistic party and favors the election of a Socialist President for the U. S. Present conditions furnish fine soil for the seed of such propaganda, the fruit of which would destroy Christianity and everything sacred to us.

Preachers, teachers and parents need to go back to the cradle and teach both by precept and example obedience to law. When a parent places in the hand of the three-year-old a toy pistol and tells it to shoot some one, we wonder if he is not planting the seed of murder in that young life. Let us practice and then preach obedience to law.

Home Religion

The Christian home lies at the foundation of our social structure. And yet beneath the Christian home is the right attitude toward the sacredness of marriage relationship. The right attitude here will solve the problem of divorce so common, and yet somewhat on the decline. It would provide the proper atmosphere into which the child should be born and nurtured.

Religion in the home provides a place for the Bible to be taught, its precepts practiced, its warnings welcomed, its promises proved.

It means prayer, patience and perseverance in the Christian life.

It means unselfishness, self-sacrifice and service in the will of God.

It means the proper training of the young in their loyalty to the church and to Christ. It provides right ideals for all the relationships of family life.

The home without Christ, which furnishes only a parking place for its inmates, and that for only the latter part of the night, furnishes for us the secret of much of the vice and crime of the day.

Our church members certainly ought to have Christian homes.

Resolutions

This report would offer the following resolutions:

1. That we urge upon our membership the importance of refraining from every form of worldliness that would lower the social standard of the community, or in any way hinder their testimony for Christ.

2. That we reaffirm our allegiance to the Eighteenth Amendment of the Constitution of the United States; and that we request our Baptist State Convention to express itself on this question, at its next meeting, and convey an expression of its conviction to our national representatives in Washington.

3. That we pledge ourselves to obedience to all the laws of our land, and teach law observance to those under our care.

4. That we call upon our pastors to arrange for one service each year to be devoted to the discussion of Home Religion, preaching on the subject, and teaching the people the scriptural ideals of home life.

Respectfully submitted,

Geo. P. White.

—BR—

WASHINGTON AND CHAPLAIN GANO

By T. J. Bailey, D. D.

—O—

Addenda. Since the series of articles on General Washington and Chaplain Gano was written in August, the tradition of the Washington-Gano incident has been revived and is going the rounds again in several papers.

It seems that Mr. Thomas, editor of the Delta, magazine of the Sigma Nu national social college fraternity, has recently made a visit to William Jewell College, Liberty, Mo., where he saw the painting of the event of Rev. John Gano and General Washington hanging in the John Gano Memorial Chapel. Here is what the Herald-post of Louisville, Ky., has to say about Mr. Thomas' visit:

"Interested in the painting, which depicts General Washington and the Rev. John Gano, chaplain of the Continental Army, waist deep in the Potomac River, Thomas learned from the college authorities the story behind the picture.

"Washington was sprinkled in the orthodox Episcopalian manner when he was about two months old and when he was thirty-three years old he took the oath to conform to the doctrine of the church of England. He was known throughout his lifetime as a man of moderation in religion, who was seen regularly at church services, although he seldom knelt in prayer or partook of communion. When a wave of evangelism swept over the country, however, particularly among the Methodists and Baptists, Washington is said to have gone one day to the Rev. Mr. Gano and declared:

"I have been investigating the Scripture and I believe immersion to be the baptism taught in the Word of God, and I demand it at your hands. I do not wish any parade made or the army called out but simply a quiet demonstration of the ordinance." (Evidently the word should have been administration instead of demonstration).

"The ceremony was carried out in the presence of forty-two witnesses. Although Washington was immersed in the waters of the Potomac, he did not give 'personal testimony' which would have made him a member of the Baptist Church.

"The painting, now in possession of William Jewell College, was commissioned by the Rev. E. T. Sanford, Episcopal rector of New York, in 1908. It hung in a Baptist Church at Asberry Park, N. J. until 1926, when it was presented by Chaplain Gano's great-grand-daughter to the college which is a Baptist institution, for the dedication of the chapel."

An article substantially the same as the above appeared in The Baptist, Chicago, of September 24th; and in many other papers similar ones have appeared lately. It seems, like Bancho's Ghost, this question "will not down." The probability of Washington's immersion has not been contradicted in any direct way.

It is true that Rupert Hughes who has written a lengthy biography of Washington, which was published by Wm. Morrow & Co., New York City, in several volumes, thinks all that has been written about the incident of Washington's immersion is of little value. He has written the life of Washington and took no note of the



Dr. William James
ROBINSON

Says

"Weep with them that weep."
—Rom. 12:15.

Can any good come to one for weeping with another? Yes! and in an abundance. Every heart shall know bitterness; and if neglected its bitterness will become more intense, often ending in desperation. A small wound neglected may result in an incurable malady; and a small sorrow that could easily be turned to gladness, if neglected, may bring the darkest night of weeping.

Many young persons have made mistakes that might have been rectified easily, but they received censure instead of sympathy and feeling disgraced plunged into deeper shame hoping to kill their consciences.

The soul in close fellowship with God can find no more delightful employment than carrying the sunshine of his love to those overwhelmed by grief. The most fitting place for a glad soul is beside a sorrowful one.

incident, and of course there is nothing else to say about it.

According to the Washington Bicentennial Commission, the two main sources of material pertaining to the matter of Washington's participation in the Lord's Supper are Bishop Meade and Rupert Hughes. The former inclined to the view that Washington was regular in his observance of the Lord's Supper; the latter, to the view that he was not. So there it is.

Washington's career was a stormy one. The stress and strain were such as would have crushed the spirit and body of a less courageous man. He ran the larger part of the gamut of human activity and service. He was born February 22, 1732; sprinkled in the Episcopal Church April 5, 1732; was married to Mrs. Martha Dandridge Custis January 6, 1759; took oath to conform to the doctrine of the Episcopal Church August 19, 1765, at the age of 34; tradition says he was immersed by Chaplain Gano at the age of about 45; died Dec. 14, 1799, at the age of 67 years, 9 months and 12 days; he left no children; his body reposes awaiting the resurrection morn in a tomb at Mt. Vernon by the side of his wife, Martha.

Washington and Gano in Baptismal Scene



Since Washington was known to be six feet or a little over in height, one would, from the picture, judge Chaplain Gano to have been about six feet and four or five inches. It is known that he was rather tall and very robust.

—BR—

Northern Baptist Seminary has a ten per cent increase in enrollment, made a twenty per cent cut in salaries and has no debt.

PARAGRAPH VARIETIES

R. K. Maiden

Seeing we made such a mess of meeting the prosperity test, we are at least doing quite as well under the depression test. Maybe if we had measured up in the prosperity test we would have had no depression test.

Should we pray for, or even desire, the return of prosperity—material prosperity, I mean? What would we do with it? What would it do to us, cause us to forget God? If spiritual leanness accompanies material fatness, wouldn't we not better, before sighing and praying for the return of prosperity, repent of our sins and pray God for grace and sense to rightly use prosperity when it pleases Him to send it?

Why? Every week one reads in our papers something like this: "We are grieved to learn of the death of dear Bro. Blank. For fifty years he has been a faithful preacher of the gospel." And this: "We were saddened by the news of the illness and death of the aged mother of our good friend, pastor Blank of Blankville. She was a noble Christian woman and had lived a beautiful Christian life. Our sympathies go out to the bereaved family."

Should the home-going of God's children inspire sadness and grief? Does not the death of such mean promotion and translation? Do they not "depart to be with Christ which is far better"? In such cases is not congratulation more becoming than condolence?

"People like that." * * * "Men like that." Near the close of his I Corinthian letter Paul makes special mention of the household of Stephanas, and says: "They have laid themselves out to serve the saints." Then he adds: "I want you to put yourselves under people like that." Then Paul speaks a kind word for Stephanas, Fortunatus and Achaicus "They refresh my spirit as they do yours" wrote Paul. Then "you should appreciate men like that." Pity that there are not more households like that of Stephanas, and Christian men like Stephanas, Fortunatus and Achaicus.

"When the Prohibition Amendment was proposed, I, as a member of Congress, voted against it. I have never believed it sound or workable, and it should be repealed." John N. Garner, candidate for vice-president on Democratic ticket.

"This Convention wants repeal. Your candidate wants repeal * * * and I say to you now that from this date on the 18th Amendment is doomed." Franklin D. Roosevelt, Democratic presidential candidate. Even a hint to wise prohibitionists should be sufficient.

When the state of New York and other states yielded to the rum power, reversed themselves and repealed their prohibition laws, they spit upon the National Constitution, and virtually seceded from the Union.

Is Christianity facing a moral crisis? Some have the conviction that it is. Others have the fear that it is. If it would meet the challenge of current world conditions; if it would stop the downward drift; if it would moralize society, it must be Christianity at its best—Christianity undiluted, uncompromised, purged of all worldliness, and connected with sources of divine power. An anemic type of Christianity is salt that has lost its savor.

The biggest problems with which many pastors have to wrestle is that of Christianizing the members of their churches. If churches are to function more effectively in kingdom building, their pastors must apply themselves with all diligence to the task of raising the spiritual level. Real New Testament churches are exclusively for real New Testament Christians. The time has fully come for emphasis on quality rather than quantity in our churches. And is there not a call, loud and insistent, for the type of evangelism that Christianizes the converts?

We have preaching of a kind that appeals to the intellect, and of a kind that appeals to the emotions, but is there not great need for more

preaching of the kind that appeals to the conscience?

Many of the unemployed, in this time of depression, could find profitable employment in rebuilding broken down and forsaken altars in their homes. This, maybe, would be the very best way to relieve the depression.

Is discipline becoming a lost art? It is little we see of it now, in home or church or school. It is becoming increasingly unpopular and taboo. It had to be forced out to make place for "self-expression." The new psychology has no place or use for discipline. Since when have you known of a church seriously and courageously administering discipline? Discipline in the churches is fading as worldliness increases.

Vice-Presidents sometimes fall heir to the office of president. Mr. Curtis, Republican vice-presidential nominee, makes public proclamation as follows: "I am not only in favor of honestly and fearlessly enforcing all of our laws, but further, I am opposed to the return of the saloon and I am opposed to the repeal of the 18th Amendment."

Ghandi, the famous Hindu, is being lauded for his starvation stunt. He is being credited with a noble and praiseworthy sacrificial act. But is suicide ever justifiable or praiseworthy? What he proposed to do—starve himself to death—would have been as really suicide as if he had hung himself or blown his brains out with a gun. Suicide should not entitle one to be lauded as either hero or martyr.

"Owe no man anything." These words were chalked in large letters on a blackboard at one side of the pulpit and facing the audience. It was meant as an appeal to the members to put up the money for the payment of a large debt incurred in building. Was not this appeal out of time? That motto should have been put to the front before the debt was incurred.

Despite the fact that religious intolerance is declared intolerable by the liberals of our day, and despite the further fact that these same intolerant liberals insist that Christianity must no longer pose as the "only true religion," the fact remains that Christianity is essentially intolerant of all other religions. It would not be Christianity if it were not. Paul makes a positive, unafraid and unapologetic claim for the Christian religion: "Now even though it were myself or some angel from heaven, whoever preaches a gospel that contradicts the gospel that I preached to you, God's curse be on him." And Peter: "There is no salvation by any one else, nor even a second name under heaven appointed for us men and our salvation."

—BR—

MUSINGS OF A CHUMP

—O—

Well, sir, I am having the time of my life laughing at Mr. George Washington Nutty. If he could be bought for what he is worth, and sold at his own price, his purchaser could afford to retire from business. In his own estimation he is so large that he has to go through the church door sidewise, but in reality he is so small that his shadow is like that of a walking cane. One day I said, Mr. Nutty what do you think of Einstein's relativity? He replied: "Well, I don't exactly know being I ain't met any of his relations, as I knows of, but I will sure bet they can't eat as much as my relations when they come to visit." He said this with such seriousness and earnestness, and such an air of condescension that I could not even smile. Then he told it all over town that I had tried to puzzle him and he silenced me.

Yours truly,

A. Chump.

—BR—

The Western Recorder gives the following telegram from Pastor S. E. Tull of Middlesborough, Ky., Oct. 24: "Great penecost manifested in revival here today. Dr. J. B. Leavell evangelist. There were 101 additions to the church during the day. Meeting runs through Oct. 30."

SOCIAL SERVICE REPORT

Published by request of Copiah County Association

—O—

It is the duty as well as the privilege of every Christian to use his influence against social evils that tend to lower the moral standards of our people, whether there is a written law against such evils or not.

Public Morals

That many evils exist is patent to even the novice in the field of Sociology. Time and space forbid the study of the different forms of gambling, only to mention slot machines, playing the cotton board, playing bridge for prizes, horse and dog racing. Then there is the evil influence of the movies, desecration of the Lord's Day, dancing, cigaret-petting parties, etc.

That such engagements are worldly in their nature no one can deny. That their influence is often destructive is beyond question. For the Christian to bear a testimony against such influences, and for Christ and the church, he must not participate in such things.

The highest standards of moral and social life have their foundation and power of propagation in the realm of Christianity. The standards of life that leave out the teachings of Christianity cannot reach the highest ideals, nor produce the best results. It is therefore left for the church to set the pace for the best in the social life.

One of the tragedies of the age is the tendency to depart from the lofty ideals of the past to indulgences in language bordering on to profanity, unwholesome sexual contacts and speaking lightly of things that are sacred. But perhaps a greater tragedy is found in the fact that so many church members give endorsement to such lowering of standards by participating in these things, and thus bring reproach upon the cause of Christ.

Another matter for serious consideration is the failure to properly observe the Lord's Day. The old Puritan idea of the proper observance of the day has been ground to powder under the wheels of the swiftly moving modern civilization. "It is very noticeable and significant that the same element of the press and public which are fighting for the return of the liquor traffic are constantly talking about 'blue laws' and contending for a wide open commercialized Sunday." May it not be possible that one of the causes of the present condition may be traceable to our attitude towards the observance of God's Holy Day?

Temperance

Temperance in its broader sense has to do with every activity of life. One may be intemperate in the enjoyment of pleasure, the exercise of work, eating, talking, etc. This phase of the subject needs to be emphasized. Yet in a brief report like this we can only deal with the subject as it relates to strong drink, and more especially to the question of prohibition which some try, unsuccessfully, however, to wrest from the field of morals and make it purely a political issue.

Our politicians may legislate all they please but such legislation is futile without the support of a lawful constituency behind it. And here is the sphere in which the church finds one of its greatest tasks.

For more than a half century the church has stood squarely against the liquor traffic. The war was not won when we succeeded in getting the prohibition law passed. That was only one battle. A larger battle looms on the horizon now. The Baptist Pastors' Conference of Knoxville, Tenn., has given out the following important statement:

"The nation has never witnessed a darker, more diabolical, underground conspiracy to destroy law and dethrone righteousness than is now being carried on by 'The Association Against the Eighteenth Amendment.' This association is financed by a large number of millionaires and has all the money it can possibly spend for purposes of propaganda. At present it is working along three lines: First, to break down and dis-

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credit the character of every preacher and reformer in the country who opposes them . . . Second, they have tried to convince the people that law enforcement is a failure and an impossible undertaking. And third, they have tried to create a political situation that will enable them to make up the issues of the approaching Presidential election. . . . The issue has been boiled down to good citizenship versus bad citizenship, to law against lawlessness, to prohibition versus the saloon, and there can be but one answer for all Christian and moral leaders."

Law Enforcement

Disregard for law seems to be an innate principle in man. From infancy he refuses to obey authority, and does so largely by compulsion.

Many laws seem to be made just to have something to break. We are all guilty. No one can reprove his neighbor. The man who violates the simplest law is just as much a law-breaker as the murderer. The only difference is in the nature of the crime. No one who reads the papers will deny the prevalence of crime, dastardly and cruel.

One of the most threatening form of lawlessness which confronts us now is Communism in its organized form and the agencies which are sympathetic in spirit.

The press reports a recent revolutionary meeting under the shadow of the nation's Capitol building in which representatives of ten communistic organizations participated, "at which the United States Government and the officials were denounced and demands were made to ally the poor against the rich." The National Republic tells us that the World Tomorrow, a journal of which Kirby Page, Bishop F. J. McConnell, President of the Federal Council of Churches of America, and others are editors, in the issue of July, 1932, editorially throws its support to the Socialistic party and favors the election of a Socialist President for the U. S. Present conditions furnish fine soil for the seed of such propaganda, the fruit of which would destroy Christianity and everything sacred to us.

Preachers, teachers and parents need to go back to the cradle and teach both by precept and example obedience to law. When a parent places in the hand of the three-year-old a toy pistol and tells it to shoot some one, we wonder if he is not planting the seed of murder in that young life. Let us practice and then preach obedience to law.

Home Religion

The Christian home lies at the foundation of our social structure. And yet beneath the Christian home is the right attitude toward the sacredness of marriage relationship. The right attitude here will solve the problem of divorce so common, and yet somewhat on the decline. It would provide the proper atmosphere into which the child should be born and nurtured.

Religion in the home provides a place for the Bible to be taught, its precepts practiced, its warnings welcomed, its promises proved.

It means prayer, patience and perseverance in the Christian life.

It means unselfishness, self-sacrifice and service in the will of God.

It means the proper training of the young in their loyalty to the church and to Christ. It provides right ideals for all the relationships of family life.

The home without Christ, which furnishes only a parking place for its inmates, and that for only the latter part of the night, furnishes for us the secret of much of the vice and crime of the day.

Our church members certainly ought to have Christian homes.

Resolutions

This report would offer the following resolutions:

1. That we urge upon our membership the importance of refraining from every form of worldliness that would lower the social standard of the community, or in any way hinder their testimony for Christ.

2. That we reaffirm our allegiance to the Eighteenth Amendment of the Constitution of the United States; and that we request our Baptist State Convention to express itself on this question, at its next meeting, and convey an expression of its conviction to our national representatives in Washington.

3. That we pledge ourselves to obedience to all the laws of our land, and teach law observance to those under our care.

4. That we call upon our pastors to arrange for one service each year to be devoted to the discussion of Home Religion, preaching on the subject, and teaching the people the scriptural ideals of home life.

Respectfully submitted,
Geo. P. White.

—BR—

WASHINGTON AND CHAPLAIN GANO

By T. J. Bailey, D. D.

—O—

Addenda. Since the series of articles on General Washington and Chaplain Gano was written in August, the tradition of the Washington-Gano incident has been revived and is going the rounds again in several papers.

It seems that Mr. Thomas, editor of the Delta, magazine of the Sigma Nu national social college fraternity, has recently made a visit to William Jewell College, Liberty, Mo., where he saw the painting of the event of Rev. John Gano and General Washington hanging in the John Gano Memorial Chapel. Here is what the Herald-post of Louisville, Ky., has to say about Mr. Thomas' visit:

"Interested in the painting, which depicts General Washington and the Rev. John Gano, chaplain of the Continental Army, waist deep in the Potomac River, Thomas learned from the college authorities the story behind the picture.

"Washington was sprinkled in the orthodox Episcopalian manner when he was about two months old and when he was thirty-three years old he took the oath to conform to the doctrine of the church of England. He was known throughout his lifetime as a man of moderation in religion, who was seen regularly at church services, although he seldom knelt in prayer or partook of communion. When a wave of evangelism swept over the country, however, particularly among the Methodists and Baptists, Washington is said to have gone one day to the Rev. Mr. Gano and declared:

"I have been investigating the Scripture and I believe immersion to be the baptism taught in the Word of God, and I demand it at your hands. I do not wish any parade made or the army called out but simply a quiet demonstration of the ordinance." (Evidently the word should have been administration instead of demonstration).

"The ceremony was carried out in the presence of forty-two witnesses. Although Washington was immersed in the waters of the Potomac, he did not give 'personal testimony' which would have made him a member of the Baptist Church.

"The painting, now in possession of William Jewell College, was commissioned by the Rev. E. T. Sanford, Episcopal rector of New York, in 1908. It hung in a Baptist Church at Asberry Park, N. J. until 1926, when it was presented by Chaplain Gano's great-grand-daughter to the college which is a Baptist institution, for the dedication of the chapel."

An article substantially the same as the above appeared in The Baptist, Chicago, of September 24th; and in many other papers similar ones have appeared lately. It seems, like Bancho's Ghost, this question "will not down." The probability of Washington's immersion has not been contradicted in any direct way.

It is true that Rupert Hughes who has written a lengthy biography of Washington, which was published by Wm. Morrow & Co., New York City, in several volumes, thinks all that has been written about the incident of Washington's immersion is of little value. He has written the life of Washington and took no note of the



Dr. William James
ROBINSON

Says

"Weep with them that weep."
—Rom. 12:15.

Can any good come to one for weeping with another? Yes! and in an abundance. Every heart shall know bitterness; and if neglected its bitterness will become more intense, often ending in desperation. A small wound neglected may result in an incurable malady; and a small sorrow that could easily be turned to gladness, if neglected, may bring the darkest night of weeping.

Many young persons have made mistakes that might have been rectified easily, but they received censure instead of sympathy and feeling disgraced plunged into deeper shame hoping to kill their consciences.

The soul in close fellowship with God can find no more delightful employment than carrying the sunshine of his love to those overwhelmed by grief. The most fitting place for a glad soul is beside a sorrowful one.

incident, and of course there is nothing else to say about it.

According to the Washington Bicentennial Commission, the two main sources of material pertaining to the matter of Washington's participation in the Lord's Supper are Bishop Meade and Rupert Hughes. The former inclined to the view that Washington was regular in his observance of the Lord's Supper; the latter, to the view that he was not. So there it is.

Washington's career was a stormy one. The stress and strain were such as would have crushed the spirit and body of a less courageous man. He ran the larger part of the gamut of human activity and service. He was born February 22, 1732; sprinkled in the Episcopal Church April 5, 1732; was married to Mrs. Martha Dandridge Custis January 6, 1759; took oath to conform to the doctrine of the Episcopal Church August 19, 1765, at the age of 34; tradition says he was immersed by Chaplain Gano at the age of about 45; died Dec. 14, 1799, at the age of 67 years, 9 months and 12 days; he left no children; his body reposes awaiting the resurrection morn in a tomb at Mt. Vernon by the side of his wife, Martha.

Washington and Gano in Baptismal Scene



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—BR—

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Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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College Correspondent—Miss Frances Landrum
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The women of Pike County Association request that the message of their superintendent be printed in The Baptist Record. We are glad to give space to it.

HE SHALL REIGN

The message of our W. M. U. Watchword is one of Hope, Courage, and Victory. It is part of Heaven's greatest revelation through woman to mankind. It was sent to Mary by the Angel Gabriel, but being not alone for her we find it recorded for us in Luke 1:26-38.

"And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the Virgins name was Mary. And the angel came in unto her, and said, Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his sayings, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou has found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and SHALL call his name JESUS. He SHALL be great, and SHALL be called the Son of the Highest: and the Lord God SHALL give unto him the throne of his Father David: and he SHALL REIGN over the house of Jacob forever; and of his kingdom there SHALL be no end. Then Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin, Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing is impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

May the still small voice of God speak again to our own hungry hearts this glorious message of our watchword. May He add His blessings to His word, and may we well ponder with Mary "What manner of Salutation" and "How this SHALL be, for surely He WILL, HE MUST. HE SHALL REIGN, BUT—HOW?"

First we notice here, as elsewhere, a woman becomes heaven's highly favored means: Through her seed is yet the promise of victory, no woman THEN could have been more highly honored than to have borne and mothered the Christ Child, the blessed Son of God: No woman NOW can have a greater honor than to bear HIS GOSPEL, His Message of mercy and love to a lost and dying world.

About this great task Woman's Missionary Union lives, moves and has its being, we are indeed glad and grateful for all that our Pike County women have accomplished toward this task this year, however good our reports, "There remaineth yet much to be done, ere He Shall Reign."

Next we notice in the message five SHALLS preceeding our watchword. They suggest some essentials that must precede His Reign in human lives. Surely this is the Reign we are most concerned about, for if He Reigns not here in the day of His grace, He Shall Reign hereafter in the day of His wrath. Against such an awful calamity our Watchword should send us forth to the rescue, striving so far as in us lies to supply every need that would make possible His

Our Young People's Column

Gleanings from the State B. S. U. Convention, Columbus, Oct. 21-23.

Character is action. Men do what they do, because they are what they are. Reputation may buy more for the moment, but it buys and sells for a song in the market of scandal and barter where character never goes shopping.

Napoleon was a great general but a little man.

Scholarship plus Christ brings spiritual culture.

It is a priceless loss to go through the Alps without binoculars. Even so it is a priceless loss to go through life without the true discernment of the details of every day—that is possible through the spiritual eyes of Jesus Christ.

Bible Study is not a mere process, but a matter of the spirit.

What does Bible Study for and to me?

The permanent and perfect posture of the soul is love.

The world of thought is a vast realm.

He killed his mother with his words—And there's no law against such murder.

God fades out of our lives as prayer fades out of our schedules.

If I cannot be great let me live in the shadow of the great.

The greatest influence of my life has been contact with great people through kingly books. Read a great book every week.

Do not read good books—read the best!

That man is great who occupies a high level of thought to which other men climb with difficulty.

God showed Moses that He did not want a warrior to lead His people but a shepherd.

Jesus entered society but He never let society enter Him. A ship is made to be put into water, but it's a tragedy when water gets into the ship.

If society must be purified let us do it without crucifying some of its members.

If you want to make the world better you must be better than the world.

Reputation is the butterfly of nature; character the eagle.

The first copy of Gray's Elegy sold for 12c. Recently it brought \$410.00, 3,416 times its original value. Why?

The poem has character!

Reign in every human heart in all the whole wide world. FOR HE SHALL REIGN ONLY, when human hearts have been changed, converted, and born again, anew from above. Ere He shall reign in the world, He must be born into the world. Ere He shall reign in a human heart, He must be born into that human heart. Hence God said to Mary, "Thou shalt conceive and bring forth a Son." Some human hearts must travail

ere sons are born to God. He still honors human means to win a kingdom in hearts of men.

He can reign only when hearts are cleansed and saved from sin by the power of His Prophectic name. "Thou Shalt Call His Name Jesus," for it is He, that shall save His people from their sins, and besides His there is no other name given under Heaven whereby men must be saved. It is our's, beloved sisters, to take that name to the ends of the earth, and again it is written, "He Shall Be GREAT." He can reign only in hearts that are filled with His greatness, though He is indeed greatest of the great, yet this blind world sees His greatness only in our attitude, only in our loyalty, only in our consecration, the place we give to Him in our daily lives. Not only is He to be honored as great, but worshiped as GOD.

A fourth Shall demands that He Shall be called the Son of the most high, not simply a great and good Man, but the GOD-MAN, alone worthy of our hearts best love and adoration, life's highest loyalty and allegiance. Behold, He stands knocking at the throne room of our souls, may God give us, and through us to a lost world, wisdom by grace to let Him in that He shall reign in every human heart.

The Fifth Shall makes the final Consummation of our Watchword. A gift to the Almighty God, "And the Lord God Shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of his Kingdom there shall be no end." Isaiah assures us that the zeal of the Lord of Host will perform this. Jesus tells us, "That it is not for you to know the times or seasons, which the Father has set within His own power, but Ye shall receive power when the Holy Spirit is come upon you, and Ye shall be my witnesses both in Jerusalem, in all Judea and Samaria and unto the uttermost parts of the earth." Again He tells us that this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the End come. Till then, may our glorious watchword ring down the corridors of time until all of its SHALLS have been wrought through us by the power of God. For the Gospel we now hold in trust, is the power of God to accomplish by His Grace all these needed SHALLS, ere He Shall Reign.

WHY? We need the mighty urge of a watchword like this, we need the zeal of its inspiration, we need the hope of its promise, we need the courage of its victory. That through us the Kingdoms of this world may more quickly become the kingdoms of our Lord and Christ.

May the message impress upon us today the high honor and the Holy privilege of so great and glorious service. May it inspire us to join ready hands with this woman who suffered to bear Him; with the other Mary who sacrificed her savings to anoint Him; with that noble band of women in Galilee who left all to follow him, ministering unto Him of their substance; and with those who were last at the cross, first at the tomb, may we add our own challenging watchword, "HE SHALL REIGN."

And with its hope, and with its courage, and with its zeal press on with our host of faithful, loyal Missionary women to the final victory when Jesus SHALL REIGN.

Mrs. S. A. Williams.

—BR—

J. W. Jent returns to the faculty of Oklahoma Baptist University after some years in Jackson, Tenn.

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East Mississippi Department

By R. L. BRELAND

Calhoun County B. Y. P. U.

The B. Y. P. U. Convention of
Calhoun County met in its quarterly
meeting with Slate Springs (Beth-
any) Baptist Church the fourth Sun-
day afternoon. It was the writer's
good pleasure to attend. H. W. Han-
naford, of Pittsboro, is president,
and Miss Helen McCormack, of
Pittsboro, is secretary-treasurer.
Five of the eight Unions in the
county were represented with the
following numbers: Vardaman 34,
Calhoun City 21, Bruce 24, Pitts-
boro 10, and Derma 10; total 99.
A number of visitors were present.

The general theme of discussions
was "Better Organizations." Varda-
man Union was in charge of the
song service, led by Bro. Vinson.
Rev. J. M. Spikes led the devotion-
al. Slate Springs Union discussed
"The Place of the Standard of Ex-
cellence." "I Magnify My Office"
was spoken to by Bruce Union. Miss
Ruby Nell Hannaford spoke for
Pittsboro Union on "Better Records
Make for Better Organization." Cal-
houn City Union discussed "The New
Four-County Divisional Program,"
speaker, Ford Harrelson. Dr. Solon
Dobbs is vice-president of the 4-
county division composed of Ponto-
toc, Calhoun, Chickasaw and Web-
ster Counties. Next meeting at
Houston day after Thanksgiving.
College Hill being absent, Dr. Dobbs
discussed their question, "What a
B. Y. P. U. Means to a Country
Church." Derma discussed "Let's
Organize Another B. Y. P. U."

After announcements and recogni-
tion, the meeting adjourned to meet
with Vardaman Union in January.
It was a successful meeting and en-
joyed.

DAYS OF YORE

Since writing on this subject some
weeks ago, I have been letting my
mind run back down time's trail.
Many things came trooping by as
I listened. Memory's wall is hung

with millions of pictures of the past,
some ever so pleasant and some not
so pleasant. I try to hang a veil
over the unpleasant ones as I wan-
der out in the garden of memory,
and I try to make brighter those of
joy and glad reflections. It is a
pleasant ramble at twilight as I sit
before the open fireplace and look
at the pleasant pictures on memory's
wall.

My last walk out in this garden
of memory I passed and reflected
on some pictures of my early min-
istry. As I did so I beheld faces of
friends and loved ones who have
meant much to my brief ministry.
Even the voices once so sweet are
caught up on the canvass and I
catch out of the distant past the
echoes of the conversations of that
day. I was enchanted as I looked
and listened. Men, women, boys,
girls, and even baby faces and baby
voices came trooping by. Many of
these faces are gone from earth and
many of the precious voices are
hushed; but they still live with me
as I view memory's wall. Happy
days were these days of which I am
reminded by the pictures on the
wall.

My first pastorates were Oak
Grove, Neshoba County, and Pleasant
Hill (Conehatta) and Mt. Vernon,
both in Newton County. I was just
a boy-preacher then, and the com-
fort and help that I received from
the members of these churches was
an inspiration and a blessing. As I
view these scenes there troops be-
fore me in picture J. W. M. Thorn-
ton, W. E. Hill, G. W. Hill, Luther
Hill, Leroy Barrett, Taylor Broth-
ers, Mrs. Crosby and multitudes of
others who were so kind and help-
ful at Oak Grove. I pass to Mt.
Vernon scenes and Aaron Pierce, T.
E. Wilson, Perry, Apps and Levy
Davis, L. E. Pierce, Yarbroughs,
Clarkes, Aldays, Buckleys, Gibsons,
McCroys, Dr. Hardy and O, so
many others pass in view. Then at
Conehatta a long list appears: W.
N. Covington, T. P., Alf and Bruce
Pace, Dr. Petty, Wilsons, Cranes,
Bishops, Carons, Cartledges, Adams,
Nesters, Nichols—too many to call
by name.

These pictures revived slumbering
thoughts and I lived over again the
happy years of those splendid pas-
torates. Some of the best of earth
lived there and some of the best
friends of life's journey were my
partitioners. Many of them I will
never meet again on earth, but I
revel in the joyful thought that we
will meet soon to part no more for-
ever. The delights that lie just
beyond make the sunset of life
mellow with sweet memories of the
past and sweet anticipations of that
happy future in eternity. Dear
friends of yesterday, I love you.

NOTES AND COMMENTS

From the Covington (Ky.) News
the following was clipped: "Dr.
Clyde L. Breland, Richmond, Ky.,
is to assist the Rev. Henry D. Al-
len, pastor of the Madison Avenue
Baptist Church, Covington, in a
series of evangelistic meetings, to
begin Monday (Oct. 10) and to be
held daily at 7:30 P. M. for two
weeks." Along with this notice was
a picture of Dr. Breland.

How Doctors Treat Colds and Coughs

Medical writers agree that the
important point in the treatment
of a cold, or cough due to a cold,
is to relieve the congestion in the
nose and throat, thereby prevent-
ing serious complications which
may follow a neglected cold. To
stop this congestion calomel was
the accepted and standard remedy
until Calotabs, the improved calo-
mel compound tablet was intro-
duced.

Now that science has robbed calo-
mel of its nausea and danger, mak-
ing it pleasant to take and perfect-
ly safe for general use, over forty
million Calotabs are consumed in
the U. S. yearly with only the most
pleasant and satisfactory results.

In millions of homes Calotabs have
proven their superiority in the
prompt relief of colds and coughs
due to colds.

One or two Calotabs at bed-time
with a glass of sweet milk or water.
No salts necessary. No nausea nor
the slightest interference with your
eating, work or pleasure. Next
morning the congestion has sub-
sided, your cold or cough is relieved,
your system is thoroughly purified
and you are feeling fine with a
hearty appetite for breakfast. Eat
what you wish—no danger.

Get a family package of Calo-
tabs, containing full directions, only
thirty-five cents. Trial size, ten
cents. At any drug store. (adv.)

Rev. S. J. Rhodes, of Oakland, is
arranging for Every-Member Can-
vass rallies in a number of the Bap-
tist Churches in Yalobusha County,
in which he is chairman of this
work. The churches so far announc-
ed where such meetings are to be
held for a number of nights are
Coffeeville, Scuna Valley, Tillatoba
and Water Valley. The speakers in
these meetings announced are J. M.
Metts, "Enlisting the Membership
Through the Every Member Can-
vass"; S. J. Rhodes, "Financing
Through the Sunday School"; R. L.
Breland, "What is the Church Co-
operative Budget."

Rev. W. L. House, of Lambert, has
been called to the pastorate of
Courtland Baptist Church, Panola
County, for one Sunday in the month.
He will continue his home at Lam-
bert.

Reports are coming in from the
various counties in District Three
on the offering for Christian Educa-
tion. While conditions are discourag-
ing, yet the brethren are saying
some hopeful words. It is a case of
imperative need if our schools are
to live and function, so we are sure
that all loyal Baptists will rally to
the call. A denomination without
schools is a denomination headed
for oblivion and death, or is already
dead. We have a few denominations
who have no schools and they are
not as strong in any sense of the
word as they were a hundred years
ago. We can vision ours as one of
these if our schools should be lost
to us. I still believe that I have a
bunch of the finest Associational
Chairmen to be found anywhere.

Sorry to find Rev. R. B. Patter-
son, pastor of Calhoun City Baptist
Church, sick last week when in that
city. Mrs. Patterson had gone to
Jackson to carry a number of home-
less children to the Baptist Home.
Bro. Patterson from his sick bed
still carries on for the Education ef-
fort. Had his report on time.

Pittsboro Baptist Church, Calhoun
County, had a serious accident
among its membership last week
when Miss Helen McCormack of the
Intermediate B. Y. P. U. and her
mother were seriously hurt in an
auto wreck. Both were confined to
their bed but are slowly improving
according to last report. Some of

the members had relatives who were
seriously burned in a gasoline blast
at Calhoun City. Others were
mourning the death of a son and
relative in the person of Mr. L. E.
Bryant, who died at Hot Springs,
Ark., recently. We grieve with the
sorrowing and suffering.

SUNDAY SCHOOL ATTENDANCE OCTOBER 30, 1932

Jackson, First Church.....	880
Jackson, Calvary Church.....	987
Jackson, Griffith Mem. Church.....	471
Jackson, Davis Mem. Church.....	511
Jackson, Parkway Church.....	215
Jackson, Northside Church.....	92
Meridian, First Church.....	769
Columbus, First Church.....	796
Columbus, Mission School.....	85
McComb, First Church.....	552
Charleston Baptist Church.....	188
Hattiesburg, First Church.....	508
Clarksdale Baptist Church.....	411
Brookhaven, First Church.....	628
Golden Baptist Church.....	102
(Offering.....)	\$9.32
County Line Ch. (Copiah Co.).....	88

B. Y. P. U. ATTENDANCE OCTOBER 30, 1932

Jackson, First Church.....	148
Jackson, Calvary Church.....	258
Jackson, Griffith Mem. Church.....	207
Jackson, Davis Mem. Church.....	228
Columbus, First Church.....	151
McComb, First Church.....	145
Clarksdale Baptist Church.....	109
Brookhaven, First Church.....	238
County Line Baptist Church (Copiah County).....	30

Bill: "I am going to see the
doctor about my wife. I don't like
the way she looks."

John: "I'll go along with you. I
don't like the looks of mine either."
—Ex.

Ex-Captialist: "Why, a lot of
us had seats on the Stock Exchange
a year ago, and now look at us."

Farmer: "Yes, and many of us
had seats in our pants a year ago,
and now—don't look at us."—Ex.

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR NOV. 6, 1932

Prepared by
L. D. Posey, Jena, La.

Subject: The Christian and World Peace.

Golden Text: Blessed are the peacemakers: for they shall be called the children of God. Matt. 5:9.

Scripture for study: Ps. 72:9-17; Eph. 2:13-19; for supplemental study: Ps. 22:27-28; 67:1-7; 72:8-19; Isaiah 2:1-4; Matt. 28:16-20.

Times and Places: David was born in Bethlehem of Judea, about 1092, B. C. Isaiah was called to the prophetic office, about 755 B. C. Christ gave the Great Commission at some place in Galilee, after His resurrection in A. D. 30, corrected date. Paul wrote his letter to the church in Ephesus during his first imprisonment in Rome, about 62 A. D.

Introduction

Each teacher and student should study carefully, not only the scriptures printed in the quarterlies and other lesson helps, but also those listed for supplemental study. If that is done, it will be easy to see that the passages from the Psalms, and the group from which they are taken, that they are Messianic; that is, they are all prophecies of the Messiah. Some of them have been literally fulfilled; the others will be when the time arrives. It is a rather strangle manner of interpretation to accept the literality of those already fulfilled, but "spiritualize" those unfulfilled, and claim that they are to be fulfilled in the spiritual reign of Christ through the churches. Such blunders as that, was the cause of the Jews demanding the crucifixion of Jesus. They read the scriptures that told of both His first and second coming, but disregarded those of His humiliation, and looked only for the fulfillment of those pertaining to His glorious reign. The correct interpretation is the literal fulfillment of both. Those of His humiliation have been fulfilled. When He comes again, He will sit on the throne of His father David, (ancestor on the human side), and rule the world from Jerusalem. Then and then only, will that other group of prophecies be fulfilled, and when they are, it will be as literal as were the others. Now, preconceived and human opinion stand in the way of a correct interpretation of these glorious truths.

That the passage listed from Isaiah belongs to the time of the reign of Christ after His second advent, is so clear that it is really pitiable when would-be teachers and commentators apply it to this dispensation.

The passage taken from Paul's letter to the church in Ephesus, pertains strictly and only to the redemptive work of Christ already accomplished, and has no reference whatever to civic righteousness or political government.

Now with these facts before us, let us study the subject,

The Christian and World Peace

That the Christian desires world peace, there can be no doubt. The very nature of regeneration itself begets in him that desire, and he must live according to the life begotten in him. Since that is true, he will work for every righteous means to attain the end desired. Jesus said to His disciples, "My peace I give unto you." John 14:27. But how did Jesus attain His peace that He gives to His disciples? Manifestly by conflict, and which reached its climax of suffering on the cross, and its exemplification in His resurrection from the dead. But that peace pertains to the soul and not to military victories. But the fundamental law of peace was involved; and no permanent peace has ever come or ever will come except by conflict. Neither can military activities be made to cease by any means other than by conflict, and the battle must be won by Jesus Himself. Human instrumentalities can no more achieve world peace than they could soul redemption. Why is that? Because sin had its origin in the Devil in his efforts to dethrone God. Read Isaiah, chapter 14, and Ezekiel 28. All sin is of the Devil, and opposed to righteous peace; therefore, until the Devil is cast into the lake of fire and brimstone where the beast and the false prophet will have already been for one thousand years, there can be no permanent world peace. Even the millennial reign of Christ can only be attained after the Devil has been cast into the bottomless pit. Christ alone is able to cast him there, for that time, and then later into the lake of fire and brimstone.

As long as the people of this world are divided into different nationalities, and ruled by men of different standards of life, each seeking the best for himself and his subjects, just that long will there be wars with all their attendant evils, and it is strange to me that wise men are not able to know that to be true. The boast is often made now, that by means of rapid communication, the world is just one big community. Grant that the statement is true, then go to some large city like New York, listen to the jargon of languages, note the racial hatreds, behold the Sodom of morals, and you have a forecast of the world's future without the gospel of Jesus.

But the truth is, not one sentence in all the Bible, when correctly interpreted in the light of its context, and other passages bearing on the same subject, teaches world righteousness before Jesus returns. Read Daniel 11:36-45; Matthew, chapter 24; Mark, chapter 13; Luke, chapter 21; II Thess. 2:1-12; II Tim. 3:1-8; II Pet. 2:1-22, and Revelation beginning with chapter 4, and read to the close of chapter 19, and you will see that Daniel, Jesus, Paul, Peter

and John all teach unmistakably that conditions will grow worse and worse until Jesus returns. The language is too clear, the harmony of the teachings of these inspired men, Jesus Himself God, and speaking with Divine foreknowledge and authority; the teachings of all these are too literal to be "spiritualized" away, and made to mean anything other than that moral conditions will decline until the end of this age. Furthermore, world history since August 1914, and Baptist experience since 1926, confirm the immutable word of God.

What part then does the Christian have in world peace? The Great Commission as stated in Mat. 28:18-20, answers that question, and it is exemplified in the Acts of the Apostles. It is ours to carry the gospel to all nations during this age, with the assurance from Jesus that He will be with us to the end of the age, the gospel age or dispensation; but no where are we promised that all nations will become Christian. Here in the most favored nation of the world, fewer than half the population are really Christian, and surely the moral putrefaction in all forms of political government from hamlet to metropolis, and from county seat to the nation as a whole, indicate that we are on the decline. But from among the nations, by the preaching of the gospel there will be gathered those who repent and trust Jesus for salvation. This redeemed multitude will constitute what the New Testament terms the body of Christ. Since we do not know when that body will be completed, neither the number required, but do know that when it is, then in a few more years afterward, Satan will be bound and cast into the bottomless pit, and the righteous reign of Christ will begin, we should do all we can for the spread of the gospel, and thus hasten the coming of Christ and world peace. The League of Nations, World Courts, Nine Power Pacts, Disarmament Conferences; all of these are only so much of "love's labor lost," so far as securing world peace is concerned. Christ and Christ alone, can give world peace.

—BR—

THE BAPTIST STAND ON PROHIBITION

Arthur J. Barton

—O—

May we properly say there is a "Baptist stand on Prohibition"? Prohibition has always been a controversial question. Not because there is any doubt in the mind of any sober-minded, right-thinking person as to the righteousness of prohibition as a governmental policy, but because the evil which is sought to be prohibited and those who advocate this evil fight every effort

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GRAY'S OINTMENT

Nothing Better for Boils and Sores
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to suppress it or limit it, and because prohibition involves action by the Government. Action by the Government is necessarily political, and politics is controversial. Now on such a matter can we truly say there is a Baptist stand?

If the preaching of Baptist ministers, the writings of Baptist editors, the declarations of Baptist college presidents and professors, if well considered, deliberate and repeated action by representative Baptist bodies—if any of these or all of these taken together may express a Baptist stand on any subject, we must answer our question in the affirmative and say there is a Baptist stand on prohibition. In a word, this Baptist stand is that prohibition is necessary and right, and ought to have the unhesitating support of all good Baptists and of all other good citizens.

The right of prohibition is based on the inherent evil of intoxicating liquor, and on fundamental Bible teaching both as to this evil and as to human relations and the principles of government. With an intelligent and loyal Baptist a "Thus saith the Lord," or a principle of conduct clearly and unmistakably implied in the teachings of Scripture, at once becomes a rule of action and the end of controversy. The Bible always and everywhere points out the evil of intoxicating liquor and the ruin which is brought by its use. We have sometimes had the sorry spectacle of men trying to bolster arguments for liquor by garbled and wrested quotations from the Bible. We have even had this on the floor of Congress. Nothing could be more shameful or shameless; nothing could be more insolent or irreverent. The sacred Scriptures abound in passages portraying the evil of wine, the beverage which the wets are now telling us makes for "true temperance," and in warnings and entreaties against its use. There is not one single passage in all the Bible which is intended to teach or encourage the beverage use of alcoholic drinks. This is all the more remarkable when we recall how little accurate scientific knowledge

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the people of Bible times had as to the exact nature of alcohol. But as a matter of fact, scientific knowledge was not necessary then and is not now. All one needs is to look at the effects of strong drink.

Baptists fundamentally believe in total abstinence from evil for the individual. Their definition of temperance is, "Total abstinence from indulgence in evil and moderation in the use of that which is right." No one can be a real Baptist and advocate indulgence in evil. So Baptists are total abstainers from the use of strong drink; not every Baptist, but Baptists as a class, and an overwhelming majority, I would say ninety per cent, of the class. It is only in a rare case that you find a Baptist who indulges in the use of strong drink even in its milder forms.

The Bible is not strictly a political book, though it has much to say about citizenship and its duties. It contains much wisdom for citizens concerning their duties, and for politicians if they were only wise enough to come to it for instruction, and if they were honest and courageous enough to follow its teachings. The Bible clearly and repeatedly lays down the broad principles and purposes of government. It holds up the protection of individual rights and the promotion of human welfare as the end of government. It denounces tyranny, injustice and wickedness on the part of kings, rulers and governments, on the part of nations. "Righteousness exalteth a nation; but sin is a reproach to any people." This is the plain teaching of the Bible. Whatever politicians may do or think, to the intelligent and loyal Baptist the Bible is an infallible guide in conduct and is the end of all controversy.

Since the function of government is the protection of individual rights and the promotion of human welfare, whenever a government licenses evil in any form and undertakes to profit off the weakness and the appetites of its citizens by selling them "an indulgence" or selling "an indulgence" to one class to prey upon another class, it violates the most sacred and basic principle of its existence. In the realm of government, evil is to be

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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Perhaps the purpose and function of government have never been more finely or adequately expressed in any human document than in the second paragraph of the Declaration of Independence and in the Preamble of the Constitution of the United States. The Declaration says: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the Governed." That sounds almost as if it were inspired by the Holy Spirit. When written, it was a new political doctrine. Time and advanced knowledge in righteousness have proved it to be the greatest declaration of human equality before the law and of the nature and function of government ever written by uninspired men. I have seen the sentiment, "that all men are born equal," challenged, even by distinguished Baptist authors. But their challenge was based on utterly false interpretations and a complete failure to weigh the words in their setting and in the light of the matter with which they deal.

The Preamble of the Constitution of the United States says: "We, the people of the United States, in order to form a more perfect Union establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." This is the greatest formal declaration as to the nature and functions of government ever placed as the preamble to a constitution. Out of these principles embodied in the Declaration and in the Constitution has come what we believe to be the greatest and best government ever established among men. Every one of these principles is violated whenever the Government undertakes to license, protect and "regulate" evil. Hence there is only one position for an intelligent and patriotic Baptist on the question of prohibition. That is, that he will stand always and everywhere four-square for prohibition, and will fight to the bitter end and to the last ditch every proposition to have the Government go into the liquor business or to do anything that would undermine or weaken the Eighteenth Amendment to the Constitution of the United States and our prohibition laws, state and national.

A Baptist does not always have the opportunity of expressing himself at the ballot box directly on the principles of prohibition as a policy of government. Sometimes the only way we can express ourselves, on a law or policy of government, is to vote for men for public office who believe in it and who will pledge to it their loyal and faithful support as our representatives in legislative and execu-

tive position. This is true now as to prohibition. In keeping with this, the Southern Baptist Convention year after year for many years now has adopted a formal resolution. It has been identical in substance and almost in the same exact phrase as adopted in St. Petersburg, Fla., May 13-16. It reads as follows: "That we reaffirm our purpose, repeatedly expressed, as citizens to support for President of the United States and all other important official positions only such candidates and nominees as believe in and support prohibition as the established policy of our governments, both state and national, and that we will seek the defeat of any candidate or nominee who may oppose prohibition regardless of any party affiliations and labels."

This resolution and many similar resolutions adopted by Baptist District Associations and State Conventions express "the Baptist stand on prohibition."

It is safe to say that the Baptists have done as much to effect prohibition in America as any other Christian denomination. It is equally safe to say they will do as much to protect, defend and perpetuate prohibition as any other denomination. There is a Baptist stand on prohibition, and there Baptists are going to stand.—Sunday School Young People and Adults.

A. W. TALBERT RESIGNS AT PEARSON

—o—

Rev. A. W. Talbert recently resigned as pastor of the Pearson Baptist Church. Bro. Talbert was immediately called by the church to service another year, but declined to accept the call and his resignation was accepted.

He has done a great work as pastor of the Pearson church during the past few years; having taken a great interest in the work of the B. Y. P. U.'s and the Prayer Meeting each week; teaching many Study Course books on B. Y. P. U. and Sunday school work.

He remains pastor of the churches of Johnston Station, Mayton, Plain and Montgomery; and is State Associational B. Y. P. U. Secretary for Mississippi.

His many friends at Pearson regret to see him leave and wish him every success in his work for the Lord, and their prayers will follow him.

Clifton R. Tate.

—BR—

Eight-Year-Old (reading magazine): "What's a literary aspirant, Margie?"

Margie (slightly older): "I guess it's what an author takes when he has a headache."—Boston Transcript.

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Captain Pluck—Mullins—Was \$1.50	- - - - -	Now \$1.00
From Babylon to Bethlehem—McGinty—Was \$1.50	- - - - -	Now \$1.00
Pioneering in the Southwest—Holt—Was \$1.50	- - - - -	Now \$1.00
Couriers of Courage—Owen—Was \$1.50	- - - - -	Now \$1.00

BAPTIST BOOK STORE, 502 E. Capitol St., Jackson, Miss.

The Children's Circle

MRS. P. I. LIPSEY

A BOY
By Margery Isabel

Nobody knows what a boy is worth,
A boy at his work or play,
A boy who whistles around the
place,
Or laughs in an artless way.

Nobody knows what a boy is worth,
And the world must wait to see,
For every man in an honored place,
Is a boy that used to be.

Nobody knows what a boy is worth,
A boy with his face aglow,
For hid in his heart there are secrets
deep
Not even the wisest know.

Nobody knows what a boy is worth,
A boy with his bare, white feet;
So have a smile and kindly word,
For every boy you meet.

—The Challenge.

My Dear Children:

A pleasant thing was told me last week which I think will be pleasant to you, too. A much esteemed minister, speaking at an association about The Record, said that there was one thing he knew positively, because his wife said so and so did his children, and he believed it himself: This was that the Children's Page of The Record was worth the subscription price of the paper! Wasn't that a nice compliment to us? It gave me a warm feeling around my heart when I was told it by a person who was there. Of course, you know that this Page is your page, and that your letters are meant to make up a large part of it. I wish they made up a larger part of it than they are really doing now. Won't you write and send your little gift and help us to have a lot of letters, and more money? I wish you would. I hope you will.

I have the pleasure also of telling you of the forming two or three weeks ago of Jeannie Lipsey Club No. 7. Its home is in Colorado Springs, Colorado, and its first contribution has been sent to me. Suppose we call it Rocky Mountain Jeannie Lipsey Club or No. 7, as we choose. Its leader is J. L., and if you know what these initials stand for, you may tell me. But you might get it wrong, because there are two in that home whose initials are J. L. Now let's see if any one knows

BAPTIST NEWS NOTES OF HICKORY FLAT

Rev. R. C. Blalock, former pastor of the Hickory Flat church, has resigned to accept the pastorate of the Jonesboro, Ill., First Church for full-time. Rev. Blalock was pastor of the Hickory Flat and Cordova, Tenn., church before resigning. This move, while much regretted by the congregations he is leaving, means a great deal more to Bro. Blalock. He is one of the best Bible scholars and gospel preachers to be found anywhere.

The Rev. George W. Riley of Clinton, visited the scene of his early life the past week around Hickory Flat and Myrtle. He preached at the Hickory Flat church Sunday to a goodly number of hearers. His subject was, "Prohibition and Law Observance." The message was timely, practical and altogether free from politics, and well received by his hearers. He proved, beyond all

the name of the Leader of our Rocky Mountain Club!

Just a few days before I must send our money to the B. B. I. and the Orphanage. We lack nearly one-fifth of what we usually send to the B. B. I., and more than one-half of what we try to give to the Orphanage. Of course I will send what we have, and am glad we have it.

Love to you all, from
Mrs. Lipsey.

Bible Questions No. 17: Nov. 3rd.
The Parable of the Pounds,
Luke 19:11-27

1. Did the nobleman in this story give a different amount to each of his servants, or the same amount?
2. If this means that God has given to each of us His Gospel, what ought we to do with it?
3. The word "occupy" means "trade," "do business," with it. How can we carry on business for God with His gospel? Would you think it would mean to preach and teach His word, give, give our money to send missionaries to preach it to the heathen, perhaps to be missionaries ourselves?

4. One servant made ten pounds out of his pound? What does that mean for us, in doing business for the Lord?

5. One servant didn't do anything with the money given him. What sort of a person in our churches is he like?

6. Why was the pound that was taken away from him given to the one who already had ten pounds? Which could use it better?

Bible Answers No. 11; Sept 15th.
The Unmerciful Servant:
Matt. 18:21-35

1. Mean.
2. Seventy times seven.
3. That and more.
4. \$10,000.
5. God the Father.
6. About \$170.
7. Yes.

No. 12: Sept. 22. Death of Lazarus,
John 11:1-6

1. Bethany.
2. Fifteen furlongs off.
3. He whom thou lovest is sick.
4. Not.
5. Yes.
6. Jesus says sleep.
7. No, believing Thomas.

From Reba Armstrong.

doubt from Solomon's prophecy that to drink strong drink was the source of many evils. Bro. Riley's visit was very much appreciated here. He preached at Myrtle Sunday night.

A B. Y. P. U. was organized here Sunday night with a goodly number of young people of the community enlisting. The Union is headed by Prof. J. B. Henderson, a very worthy Baptist leader. The Rev. Dennis Renick, well known Baptist minister and B. Y. P. U.

director of the county, was present and addressed the organization. The Union promises to be a live and useful one.

While the Rev. Watson Gresham well known young minister and pastor of Baptist Churches in this section, was preaching to one of his local congregations the other night on "Law Enforcement," a thief went to Gresham's cotton pen and stole 500 pounds of seed cotton, and the thief or thieves, not being content with the haul, picked ten rows of the best cotton Gresham had and escaped. Gresham says that the cotton variety was that of the half and half kind, but the thieves got the bigger half.

Rev. Dennis Renick, lately a product of Mississippi College and a very capable and worthy young minister, has just been called to the pastorate of the Glenfield Baptist Church in Union County. The Glenfield church is a typical country church, like as of old, members attend and have a pride in their church work. The church has a large membership.

W. F. Coleman.

B. Y. P. U. ASSOCIATION HOLDS MEETING

A large attendance was enjoyed Sunday, Oct. 16, 1932, in Madison in spite of the downpour of rain.

The next meeting will be held in Canton the second Sunday in January, 1933.

The Canton B. Y. P. U. won both the efficiency and attendance banners.

The following officers were elected for the year: Miss Chrystine Clark, Madison, president; Mr. Wren Holmes, Canton, vice-president; Miss Edna Earle Vandiver, Madison, secretary-treasurer; Miss Leita Blough, Madison, leader District 1; Miss Minnie Lou Pace, Farmhaven, leader District 2; Miss Julia Long, Canton, chorister; Mrs. Wren Holmes, Canton, choister; Mrs. Wren Holmes, Canton, Junior-Intermediate leader.

Mr. Carl Clark of Jackson, president of District 1, made a very splendid talk.

J. D. Maness, Reporter.

REDUCED SALARIES

Resolutions passed by Madison County Baptist Association:

We your committee on resolutions beg leave to make the following report:

Resolved:

1. That this association go on record as favoring the reduction of salaries of all employees of the

"What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

State Board, Superintendents of Hospitals and Orphanage, Presidents and teachers of our colleges, Head of Departments of our work and all other employees supported by the Baptists of Mississippi. This reduction to be not less than 25% of present salaries, bringing them in line with this time of financial depression and distress.

2. That we ask The Baptist Record to publish same and help us advocate this reduction.

QUITMAN

Rev. H. R. Holcomb, pastor First Baptist Church, Tupelo, Miss., closed a good meeting with our church Thursday evening, Oct. 27th. This was brother Holcomb's seventeenth meeting in Clarke County, and his ninth with our church,—his second since I have been pastor,—having been with us two years ago.

The preacher was at his best. The Lord was with him in the delivery of every message. He spoke "in demonstration of the Spirit and of power." The morning services, with the exception of one, were devoted to the book of Job on the general subject: "A Millionaire in an Ash Heap." He made this old book live in the hearts of all who heard him. We are grateful to God for the coming of Brother Holcomb to our church and to our community. Life for many will never be the same again.

B. C. Land, Pastor.

Correct Opinion

A commercial traveler, calling upon a new customer, produced by mistake a snapshot of his fiancée instead of his business card.

"That's the firm I represent," he said.

The customer examined the somewhat determined-looking features of the young woman and returned the photograph with the remarks, "I'm afraid you'll never be manager of that firm."—Selected.

"You say he made a big hit at the banquet?"

"Yes, he was called on to speak, and declined."—Sel.

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OLDEST—LARGEST—MOST PROGRESSIVE

PROPRIETORS

O. H. LITTLE
(6 years Head of Business Administration
Mississippi College)

A. S. McCLENDON
(12 Years Superintendent
City Schools)

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JACKSON, MISS.

MALARIA WINTERSMITH'S CHILL TONIC

a most successful remedy for
MALARIA, CHILLS and FEVER
for over

60 Years

A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co., Inc., Louisville, Ky.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

"OUR HONOR CODE"

I Will Make a REAL EFFORT to remember—

1. To take my seat and remain quiet after bell rings.
2. To refrain from unnecessary talking or laughing during session.
3. To sit in my own group.
4. To learn my part on program and not read.
5. To take any part assigned me by my union.
6. To address the presiding officer before speaking aloud.
7. To remain for closing assembly.
8. To close my eyes and remain quiet during prayer.
9. To refrain from being funny.
10. To be in my place on time.

The above code of honor was adopted and is used by the Junior and Intermediate B. Y. P. U.'s of the Kosciusko church. It has done much to help the members of these unions to appreciate more fully what the purpose of B. Y. P. U. is.

LAFAYETTE COUNTY ASSOCIATIONAL B.Y.P.U. HAS UNBROKEN RECORD

Since its organization more than four years ago the Lafayette County Associational B. Y. P. U. has not failed to have a monthly meeting. For more than three years of its history Mr. T. W. Black of Oxford has been the honored and efficient president. Mr. Black's theory is that the oftener you can bring your folks together the less apt they are to forget or neglect the work and hence the monthly meeting has proved the successful plan for this organization. The October meeting was held with New Hope church and proved to be one of the most interesting they have ever had, Better Organization being the theme of the program. Those taking part on this program were, Miss Mary Lucy Fulmer who played the organ with Mr. Perkins leading the singing, Devotional by Mrs. Harwell, who used the scripture 1 Cor. 12:4-31 as the basis for her talk. Miss Lorene Mitchell and Mr. Glender Dennis made splendid talks. Bro. Vinson led the prayer and Dr. Purser, Miss Gertrude Belk and Mrs. Hurdle led conferences. The organization is doing extension work, the unions at New Hope recently being organized with Miss Fannie Pearl Gooch, Secretary of the Associational B. Y. P. U. spending a week with them and teaching a study course. Congratulations Lafayette.

100% INCREASE IN THREE WEEKS MARKS WAYNE COUNTY PROGRESS

Just a few weeks ago the Wayne County Associational B. Y. P. U. was organized under the leadership of Divisional Vice-President W. E. Hellen of Laurel with Mr. U. S. Large elected as president. Three weeks after the organization Presi-

dent Large reported a growth in number of B. Y. P. U.'s for the association to be 100%. They started off with only five unions to their credit, and quickly added another five with plans to continue this extension work until Wayne shall become one of the 100% B. Y. P. U. counties. We take off our hat to work like that.

PROGRESS MARKS B. Y. P. U. OF OAKLAND

With three splendid unions, Junior, Intermediate and Senior, the Oakland church with Mrs. J. H. Page as director is giving training to the church membership. Several adults and Story Hour children are also in attendance every night, and with these as a nucleus the B. A. U. and Story Hour becomes a possibility. The usual attendance of the three unions is around 70 all of whom seem to appreciate the real purpose of B. Y. P. U. and enter enthusiastically into the work. Mr. L. D. Clements is Associate Director, Mr. T. T. Gooch, General Secretary, Mrs. Edith Adcock, Pianist, Mrs. C. C. Pate, Senior Counselor, Mrs. S. J. Rhodes, Intermediate Leader, Mrs. Edith Adcock, Junior Leader, and Rev. J. H. Page is the progressive pastor. In addition to a good attendance, a good record is made each week by each of these splendid unions.

DOUBLE SPRINGS, ZION ASSOCIATION, ORGANIZES SENIOR B. Y. P. U.

The Double Springs Baptist Church has organized a Senior B. Y. P. U. This is the first organization of its kind ever organized in this church. Great interest is being manifested and we expect to organize the Junior, Intermediate and Adult Unions before very much longer. The officers are as follows: President, Clayton Robbins; Vice-President, Belma Reed; Recording Secretary, Wilma Vaughn; Corresponding Secretary, Eula Gregg; Treasurer, Herman Oswalt; Chorister, Isaiah Neely; Bible Readers' Leader, Hazel Reed; Group Captains, Mrs. Verna Tucker, Mrs. Lela Neely, Mrs. Melda Butler and Ina Reed; Mrs. Dero Butler, Instructor.

REPORT OF OCTOBER MEETING OF THE MARSHALL COUNTY ASSOCIATIONAL B. Y. P. U.

The Marshall County Associational B. Y. P. U. held their first meeting with the Slayden church Sunday, October 16.

Four churches were represented at this meeting.

"Better Organization" was the theme of the program. Slayden B. Y. P. U. had charge of the song service. After the devotional discussions were made on the following topics:

The Place of the Standard of Excellence by Mrs. J. N. Skelton; An Officer Magnifying Their Work by

Mrs. R. E. Morrison; Better Organization by R. E. Morris.

Special music was rendered by Ruth McAlexander.

After the program the meeting was turned into a conference period. During this time plans were made for the extension of B. Y. P. U.'s in Marshall County.

We are indebted to Miss Grace Morgan, President of the Marshall County Associational B. Y. P. U. for this report of their good work.

DIVISIONAL VICE-PRESIDENT BUCY ALIVE TO OPPORTUNITIES, ORGANIZES TWO ASSOCIATIONAL B.Y.P.U.'s

Two new Associational B. Y. P. U.'s are added to our list as the result of the leadership of Divisional Vice-President Chas. Bucy of Plantersville. Mr. Bucy does not make much noise about what he is doing, but he is doing the work just the same. He did not wait long before invading the Prentiss County and the Lee County Associations with the B. Y. P. U. message and as a result both these counties were organized and are meeting regularly each month. Individual reports of these organizations will appear in next week's Record. Just two things are needed in the promotion of a good cause, willingness and efficiency. If one person has both these the results are assured.

NEWTON COUNTY

The Newton County Ministerial Association met at Clarke College on Oct. 24th at 3:30 o'clock.

This was the first meeting since spring.

Dr. J. F. Carter was re-elected president and H. H. Bethune re-elected secretary. Bro. Green, a ministerial student, was elected reporter.

There being no regular program for this meeting, after election of officers, the different members gave a report of their summer's work. These reports, without exception, were encouraging, and showed that God still loves His people and honors their work.

There were a great many conversions reported, with good attendance and more earnest attention than is usually the case. After the reports were made the remainder of the time was given to Bro. J. E. Wills and Dr. J. F. Carter in a brief introduction and outline of Paul's letter to Philemon.

Before adjourning a committee consisting of Dr. Carter, Bro. Wills and Bro. Parker was appointed to cooperate with Prof. S. L. Stringer, president of Clarke College, to perfect plans for a mid-winter Bible study. The time for this will be announced later.

Our regular date of meeting is Monday afternoon following fourth Sunday in each month. All Baptist preachers, living in, or having work in Newton County, are urged to meet with us.

H. H. Bethune, Secy.

THE MISSISSIPPI CLUB AT B.B.I.

The Mississippi Club of B. B. I. met at 9:00 A. M. on regular missionary day with brother H. D. Jordan in charge. Brother W. L. Holcomb led in the singing which

DO YOU NEED MONEY?

for your favorite organization?

GOTTSCHALK'S METAL SPONGE

has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to make money. Gottschalk's

Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.

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JOHN W. GOTTSCHALK, PRES.
2726 Mascher St., Philadelphia

"The little fellow that does the big job"



was followed by a brief, but inspirational devotional thought brought by brother E. A. Dearman. There followed a quartet by some Mississippi College men.

Officers who were elected to serve the remainder of this year were:

President, E. A. Dearman.
Vice-President, W. M. Bowman.
Secretary, Kathleen Haynie.
Reporter, Mrs. L. D. Wood.
Chorister, Deb Stennis.
Pianist, Mrs. Kathleen McManus.
Sponsor, Mrs. Cobern.

A special prayer for the work in Mississippi was offered.

May God's richest blessings be with the Kingdom's work in our state.

GAINESVILLE, GA.

The First Church, Gainesville, Ga., of which Dr. Roland Q. Leavell is pastor, has just experienced a gracious session of revival under the ten days' preaching of Dr. Robert G. Lee of the Bellevue Church, Memphis, Tenn. There were fifty-eight added to the church, of whom thirty-eight came by baptism, besides a large number of converts who united with other denominations. However, the most evident results were in the quickening spiritual life of the nearly twelve hundred members of the church.

The spiritual fires began to burn brightly the first Monday of the meeting when there was held in the church auditorium a continuous all-day prayer meeting from eight o'clock in the morning through six-thirty in the evening. Each of the thirty-one deacons took his turn of twenty minutes in reading the Scripture and praying. The people came and went at will during the day. That night there were more than 650 people to hear Dr. Lee's first sermon.

Dr. Lee's earnest and brilliant preaching of the old fundamental doctrines such as the inspiration of the Scriptures, salvation through the blood of Christ, the necessity of repentance, and the resurrection of Jesus both charmed and changed the church and community.

6 6 6

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30 minutes.

666 SALVE for HEAD COLDS
Most Speedy Remedies Known.

CHURCHES SENDING NO CONTRIBUTIONS TO BUDGET OR DESIGNATED OBJECTS DURING SEPTEMBER 1932

Alcorn County

Bethlehem	A. L. Spencer, Walnut
Brush Creek	Joe Franks, Wenasoga
Corinth Tate	
Fairhaven	
Glendale	M. C. Rowland, Burnsville
Jacinto	C. C. Perry, Glens
Kossuth	R. L. Ray, Walnut
Kemps Chapel	J. O. Guntharp, Rienzi
Lone Oak	Joe Franks, Wenasoga
Love Joy	
Mays Creek	J. H. Adams, Rienzi
Rienzi	J. O. Guntharp, Rienzi
Shiloh	J. H. Franks, Ramer, Tenn.
Tishomingo Chapel	M. C. Rowland, Burnsville
Tuscumbia	
Union	B. L. Crawford, Baldwin

Benton County

Canaan	W. B. May, Ashland
Bluff Springs	W. B. May, Ashland
Fiat Rock	G. W. Wages, Blue Mountain
Hamilton	J. L. Courson, Ashland
Lone Oak	J. H. Gadd, Blue Mountain
Pleasant Hill	W. B. May, Ashland
Ashland	Thos. Siler, Claybeate

Bolivar County

Boyle	F. J. Chastain, Shaw
Morrison Chapel	A. L. McKnight, Cleveland, R.F.D.
Walker-Hands Memorial	F. J. Chastain, Shaw

Calhoun County

Antioch (Cal.)	S. E. Carter, Slate Springs
Antioch (La.)	A. N. Hill, Paris
Banner	H. E. Hollingsworth, Pine Valley
Bethel	
Bethany	J. B. Middleton, Eupora
Bentley	E. E. Lunceford, Slate Springs
Big Creek	Harvey Gray, Grenada
Concord	W. H. McPhail, Slate Springs
College	L. J. Crumby, Hohenlinden
Derma	Rev. Lewis, Derma
Duncan Hill	W. W. Simpson, Calhoun City
Drivers Flat	C. T. Smits, Water Valley
Ellard	E. T. Putnam, Derma
Gaston Springs	J. H. McGregor, Pittsboro
Lantrip	L. F. Dorroh, Slate Springs
Macedonia	L. F. Dorroh, Slate Springs
Meridian	E. T. Putnam, Derma
Midway	M. C. Putnam, Houston
Mt. Moriah	A. F. Brasier, Sarepta
Mt. Tabor	Joel Dorroh, Slate Springs
New Liberty	J. H. McGregor, Pittsboro
New Providence	S. E. Carter, Slate Springs
Old Town	L. F. Dorroh, Slate Springs
Parker	W. H. McPhail, Slate Springs
Pilgrims Rest	J. H. McGregor, Pittsboro
Poplar Springs	
Rocky Mount	A. F. Brasier, Sarepta
Sarepta	
Shiloh	L. J. Crumby, Mathiston
Spring Creek	A. N. Hill, Water Valley
Union Grove	A. Bullard, Sarepta
Turkey Creek	H. E. Hollingsworth, Pine Valley
Vardaman	H. M. Collins, Van Vleet

Carroll County

Calvary	L. J. Lott, Grenada R 1
Colla	L. F. Fowler, Greenwood R 1
Carrollton	
Harmony	L. D. Sellers, Carrollton
Hickory Grove	J. W. Maddox, Greenwood
Liberty	L. F. Fowler, Greenwood R 1
Mt. Pisgah	L. D. Sellers, Carrollton R 2
McCarley	G. W. Riley, Clinton
N. Carrollton	R. L. Breland, Coffeeville
New Behel	J. M. Corley, McCarley
New Jerusalem	L. J. Lott, Grenada R 1
New Salem	I. F. Metts, Goodman
New Shiloh	L. D. Wood, Clinton
Poplar Springs	J. M. Corley, McCarley
Vaiden	

Chickasaw County

Amity	H. M. Collins, Van Vleet
Arbor Grove	W. C. Stewart, Houston
Buena Vista	H. M. Collins, Van Vleet
Center Hill	
Egypt	H. M. Collins, Van Vleet
Friendship	M. C. Putman, Houston
Mt. Olive	W. C. Ballard, Okolona
Parkersburg	M. C. Putman, Houston
Pleasant Grove	E. T. Putnam, Derma
Pleasant Ridge	T. H. Winter, Algoma
Woodland	
Okolona	L. C. Riley, Okolona
Shiloh	T. H. Winter, Algoma

Choctaw County

Bethany	W. C. Kitchens, Fern Springs
Beulah	C. Z. Holland, Mantee
Blythe Creek	H. M. Whitten, Ackerman
Bluff Springs	E. Z. Crick, Reform
Chester	J. B. Middleton, Eupora
Concord	H. M. Whitten, Ackerman
Crape Creek	
Ebenezer	J. L. Smith, Winona
Fellowship	S. P. Andrews, Houka
Fentress	D. L. Hill, Ackerman
French Camp	
Mt. Moriah	Rev. Angle, French Camp RFD
New Haven	J. H. D. Watson, Weir
New Zion	Dero Butler, Sturgis
Providence	J. H. D. Watson, Weir
Spring Hill	L. J. Lott, Grenada
Wood Springs	

Clay County

Cedar Bluff	R. O. Bankston, Pheba
Old Montpelier	
Antioch	
Hebron	R. O. Bankston, Pheba
New Montpelier	
Siloam	
West Point W. End	W. T. Dart, West Point

Clarke County

Falling Creek	A. P. Wells, De Soto
Hepzibah	W. S. Thames, Quitman
Knights Valley	A. P. Wells, De Soto
Montrose	A. H. Miller, Whynot
Northup Chapel	
Phalti	M. V. Rowell, Meridian
Pine Hill	Earl Moore, Collinsville
Pachuta	E. T. Moberly, Laurel
Pleasant Grove	Earl Moore, Collinsville
Quitman	B. C. Land, Quitman
Souenlovie	R. A. Thaxton, Laurel
DeSoto	

Coldwater Association

Center Hill	N. A. Spencer Horn Lake
Eudora	J. L. Newsome, Hernando
Macedonia	
State Line	J. W. Lee, Batesville
Trinity	W. W. Grafton, Coldwater
Oak Grove	N. A. Spencer, Nesbit

Columbus Association

Bethel	
Border Springs	
Columbus E. End	R. S. Shelton, Columbus
Kolola Springs	
Long Branch	
Mt. Zion	
New Salem	J. S. Sansing, Caledonia
Pleasant Hill	R. J. Shelton, Solumbus

Copiah County

Carpenter	M. D. Morton, Clinton
Hopewell	M. P. Jones, Georgetown
New Providence	L. E. McGowan, Fayette
Pearl Valley	M. P. Jones, Georgetown
Pine Bluff	J. W. Gray, Clinton
Poplar Springs	M. P. Jones, Georgetown
Rockport	H. C. Clarke, Wesson
Sardis	O. Autritt, Wesson
Smyrna	S. A. Williams, Oyska
Spring Hill	Jack Bridges, Wesson
Rocky Hill	J. H. Purser, Hazlehurst
Galilee	M. P. Jones, Georgetown
Georgetown	M. P. Jones, Georgetown
Hazlehurst	G. P. White, Hazlehurst
Wesson	W. S. Shivers, Wesson

Covington County

Calhoun	J. W. Fairchild, Taylorsville
Cold Springs	B. A. Ashworth, Seminary
Collins	J. W. Gray, Collins
Lebanon	L. H. Harper, Lumberton
Mt. Horeb	A. S. Johnston, Mt. Olive
New Hope	J. E. Cranford, Seminary
Oak Grove	
Rock Hill	J. T. Dale, Collins
Sanford	V. W. Fairchild, Sanford
Union Jr.	A. J. Hughes, Mendenhall
Union Sr.	V. W. Fairchild, Sanford
Williamsburg	J. T. Dale, Collins
Willow Grove	B. A. Ashworth, Seminary

Deer Creek Association

Four Mile	C. C. Carraway, Midnight
Hollandale	B. W. Walker, Hollandale
Rolling Fork	B. B. Hall, Rolling Fork
Straight Bayou	C. C. Carraway, Auter
Belzoni	Josiah Crudup, Belzoni
Arcola	W. W. Izard, Arcola
Catchings	W. W. Izard, Arcola

Franklin County

Bude	W. S. Landrum, Clinton
Concord	P. E. Cullom, Summit
Damascus	Floyd Britt, Silver Creek
Eddiceton	W. H. Smith, Brookhaven R 2
Lucien	P. D. Bragg, New Orleans
McCalla Creek	N. B. Sancier, New Orleans BBI
Meadville	W. A. Greene, Meadville
Morgans Fork	E. I. Farr, Roxie
New Hope	John T. May, Bogue Chitto R 3
New Salem	E. H. Dearman, New Orleans BBI
O'Zion	W. L. Holcomb, Clinton
Providence	W. A. Greene, Meadville
Pleasant Valley	W. A. Smith, Brookhaven R 2
Quentin	O. P. Churchill, New Orleans BBI
Spring Hill	P. H. Young, Knoxville
Ramah	C. W. Smith, Norfield
Sarepta	E. H. Dearman, New Orleans, BBI
Siloam	W. A. Greene, Meadville
Union	J. H. Lane, Clinton
Natchez 1st	W. A. Sullivan, Natchez

George County

Shady Grove	S. M. Nix, Lucedale
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Greene County

Avera	A. L. O'Brian, Hattiesburg
Cedar Grove	O. U. Sullivan, Neely
County Line	V. T. Breland, Richton
Fellowship	O. U. Sullivan, Neely
Indian Hill	W. L. McCordie, Richton
Johnson Creek	R. L. Strickland, State Line
Leaf	L. G. Bassett, Louin
Sand Hill	W. L. McCordie, Richton
Pleasant Hill	
Unity	M. A. Ball, Leakesville
Washington	O. U. Sullivan, Neely
West Salem	W. T. Smith, Overt

Grenada County

Elliott	J. S. Mills, Elliott
Graysport	Ray Koonce, Graysport
Enon	
Lefflore	
Hebron	J. T. Conner, Grenada
Holcomb	J. W. Haden, Holcomb
Mt. Paran	W. E. Brunson, Hardy
Pleasant Grove	S. E. Gilland, Grenada, Route 4
Providence	J. T. Williams, Grenada R 4

Harrison County

Biloxi 1st	G. C. Hodge, Biloxi
Bowen Memorial	H. D. Walker, Ocean Springs
Bay St. Louis	W. S. Allen, Pass Christian
Grace Memorial	P. S. Dodge, Gulfport
Kila	W. S. Allen, Pass Christian
Logtown	J. K. Lawton, Logtown
McHenry	
Persimmon Hill	J. M. Edwards
Gulfport 1st	B. L. Davis, Gulfport
Long Beach	J. L. Low, Long Beach
Lyman	P. S. Dodge, Gulfport

Hinds County

Beulah	W. T. Davis, Clinton
Bowmar Avenue	J. L. Boyd, Vicksburg
Byram	G. H. Gay, Clinton
Chapel Hill	R. S. Young, Jackson
Palestine	R. L. Wallace, Raymond
Raymond	R. L. Wallace, Raymond
Utica	Owen Williams, Utica
Clinton	B. H. Lovelace, Clinton
Edwards	W. T. Lowrey, Clinton
Griffith Memorial	D. A. McCall, Jackson
New Salem	

Holmes County

Antioch	A. H. Miller, Meridian, Route 4
Bowling Green	W. A. Williams, Kosciusko
Goodman	I. F. Metts, Goodman
Harlands Creek	A. E. Lucas, Lexington
Mt. Pleasant	I. F. Metts, Goodman
Mt. Vernon	I. F. Metts, Goodman
Pleasant Ridge	A. H. Miller, Meridian R 4
Saron	I. F. Metts, Goodman
Ebenezer	N. H. Roberts, Sallis
Lexington	J. H. Kyzar, Lexington

Itawamba County

Union Grove	
Shiloh	
Fairview	
Kirkville	
Liberty Grove	
Mt. Moriah	
Mt. Pisgah	
New Home	
Pleasant Ridge	
Providence	
Salem	

Jackson County

Escatawpa	M. E. Hulbert, Escatawpa
Fountain Bleu	R. L. Vaughan, Ocean Springs
Iowana	R. L. Vaughan, Ocean Springs
Latimer	H. D. Walker, Ocean Springs
Moss Point 1st	J. S. Brock, Moss Point
Moss Point East	D. F. Hickman, Moss Point
Red Creek Union	
Vanceleave	R. L. Vaughan, Ocean Springs
Wade	R. L. Vaughan, Ocean Springs
Pascagoula 1st	N. O. Patterson, Pascagoula

Jasper County

Antioch	J. W. Rooker, Sylvaena
Decedar	T. J. Harper, Newton
Duchau	J. G. Cook, Louin
Eden	L. F. Fagan, Richton
Enon	
Fellowship	E. C. Hendricks, Enterprise
Lake Como	
Union Seminary	P. G. Harper, Laurel
Pine Grove	G. A. Smith, Sandersville
Ebenezer	P. G. Harper, Laurel
Corinth	P. G. Harper, Laurel
Concord	J. H. Hughes, Lake
Heidelberg	T. J. Phillips, Pachuta
Stringer	E. A. Phillips, Newton
Louin	C. T. Johnson, Clinton

Jeff Davis County

Antioch	N. J. Lee, Sumrall
Bassfield	
Bethany	J. B. Herndon, Prentiss
Carson	J. B. Herndon, Prentiss
Dublin	Paul Booth, Mt. Olive
Hathorn	J. B. Quin, Summit
Hebron	J. T. Dale, Collins
Hepzibah	N. J. Lee, Sumrall
Oak Grove	C. W. Black, Shivers
Society Hill	J. B. Quin, Summit

Jones County

Indian Springs	T. J. Waldrup, Louin
Centerville	D. W. Moulder, Forest
Soso	E. A. Phillips, Newton
Friendship	
Harmony	S. E. Sumrall, Ellisville
Sandersville	G. A. Smith, Sandersville
Fairfield	S. E. Nix, Moselle
Lowrey Creek	L. H. Harper, Lumberton
Wausau	S. E. Sumrall, Laurel
Mt. Oral	
Moselle	E. M. Bilbo, Hattiesburg
Sharon	L. T. Fagan, Clinton
Pineview	L. T. Fagan, Clinton
Pleasant Home	P. G. Harper, Laurel
Shelton	B. L. Herrington, Seminary
Overt	L. H. Harper, Lumberton
Bethlehem	J. W. Rooker, Sylvaena
Beulah	J. W. Fagan, Laurel
Fellowship	A. C. Parker, Petal
Antioch	
Pleasant Ridge	B. S. Hilbun, Ellisville
County Line	J. W. Rooker, Bay Springs
New Hope	B. L. Herrington, Seminary
Tuckers Crossing	R. A. Thaxton, Laurel
Bethel	
Mars Hill	L. T. Fagan, Clinton

Kemper County

Binnsville	C. E. Bass, Scooba
Black Water	
Corinth	A. B. Culpepper, Collinsville
Electric Mills	J. H. Newton, Columbus
Union	A. B. Culpepper, Collinsville
West Kemper	
Bay Springs	C. E. Bass, Scooba
Salem	D. L. Stennis, DeKalb
Wahalak	C. E. Bass, Scooba

Kosciusko Association

Beulah	R. J. Johnson, Carthage
Bowlin	F. A. Lumas, Slate Springs
Carson Ridge	H. M. Whitten, Ackerman
Center	S. A. Blocker, Edinburg
County Line	J. B. Perry, McAdams
Doty Springs	S. M. Massey, McCool
Edgefield	S. M. Massey, McCool
Ethel	D. L. Hill, Ackerman
Harmony	S. M. Massey, McCool
Hurricane	J. W. White, Kosciusko
Kosciusko 2nd	W. A. Williams, Kosciusko
McCool	J. B. Perry, McAdams
New Salem	W. A. Williams, Kosciusko
New Hope	W. A. Williams, Kosciusko
North Union	B. F. Odom, Center
Pilgrims Rest	W. A. Williams, Kosciusko
Bear Creek	J. W. White, Kosciusko
Pleasant Ridge	A. E. Lucas, Sallis
Springdale	B. F. Odom, Center
Samaria	J. B. Perry, McAdams
Sand Hill	W. A. Williams, Kosciusko
Unity	J. W. White, Kosciusko
Williamsville	B. F. Odom, Center
Zama	L. D. Wood, New Orleans, La.

Lafayette County

Abbeville	W. M. Brown, Pontotoc
Bethel	
Bluff Springs	A. B. Royal, Taylor
Tula	Joe Sturdivant, Abbeville
Dillard	A. B. Royal, Taylor
Harmony	W. M. McGee, Tyro
New Prospect	W. M. Brown, Pontotoc
Philadelphia	
Shiloh	W. M. Brown, Pontotoc
Taylor	C. M. Day, Oxford
West Union	Joe Sturdivant, Abbeville
Yellow Leaf	W. M. Brown, Pontotoc

Lauderdale County

Arkadelphia	Perry Davis, DeKalb
Bethany	A. H. Miller, Meridian R 8
Causeyville	B. S. Vaughan, Meridian
Collinsville	R. E. Moore, Collinsville
Concord	W. B. Abel, Meridian
Daleville	W. L. Collins, Meridian R 4
Fellowship	Ed Grayson, Meridian
Hickory Grove	W. L. Collins, Meridian
Macedonia	Carey Cox, DeKalb
Marion	T. B. McPheeters, Bonita
Meridian 15th	T. M. Fleming, Meridian
Meridian 41st	Gordon Ezell, Meridian

Mt. Gilead Ed Grayson, Meridian
Mt. Horeb Gordon Ezell, Meridian
Mt. Olive Ed Grayson, Meridian
Mt. Vernon W. E. Green, Meridian R 5
Pine Grove R. E. Moore, Collinsville
Hebron H. V. Solie, Meridian, Route 8
Long Beach R. F. Moore, Collinsville
Meridian Highland J. H. Street, Meridian
Toombsba L. T. Dyess, Meridian
New Hope W. A. Roper, Meridian

Lawrence County

Antioch B. E. Phillips, New Hebron
Arm Mark Lowrey, Silver Creek
Bethel W. D. Sandifer, Weason
Bismark R. R. Walker, Morgantown
Crooked Creek B. E. Phillips, New Hebron
Jayess D. W. Glover, Monticello
Nola J. W. Sproles, Oakvale
New Zion G. L. Stockstill, Bogalusa, La.
Oma Silas Harrington, Oma
Providence B. B. Hall, Gloster
Silver Creek J. T. Dale, Collins
Shiloh Mark Lowrey, Silver Creek
Newhebron B. E. Phillips, Newhebron

Leake County

Rocky Point B. F. Odom, Zama
Carthage C. T. Johnson, Clinton
Center Hill B. F. Odom, Center

Corinth J. L. Moore, Union
Freeny R. G. Clark, Walnut Grove
Good Hope V. Childress, Sebastopol
Madden B. F. Odom, Center
Mars Hill B. F. Odom, Center
Mt. Carmel E. L. Taylor, Zama
Renfro J. L. Moore, Union
Mt. Zion A. M. Langston, Carthage
Standing Pine E. C. Carlisle, Carthage
Salem Jody Moore, Union
Springfield C. T. Johnson, Clinton
Thomastown R. C. Barham, Madden
Cedar Grove B. F. Odom, Center
Midway E. M. Langston, Carthage
New Hope G. M. Nutt, Lena
Pleasant Hill

Lebanon Association

Big Level E. S. Flynt, Handsboro
Baxerville R. W. Watts, Columbia
Brooklyn A. L. O'Brian, Hattiesburg
Central D. A. Hogan, Purvis
Calvary A. L. O'Brian, Hattiesburg
Carterville E. M. Bilbo, Hattiesburg
Dixie A. L. O'Brian, Hattiesburg
Greens Creek E. M. Bilbo, Hattiesburg
Good Hope L. H. Harper, Lumberton
Hattiesburg 5th
Hickory Grove (La)
Lumberton W. D. Wallace, Lumberton

Macedonia Luther Turner, Richton
Military J. W. Brown
Bond G. M. May, Purvis
McLaurin R. W. Byrant, Hattiesburg
Pearce Creek Rev. Pope, Ruth
Providence
Red Hill
Rieburg A. L. O'Brian, Hattiesburg
Camp Tatum A. L. O'Brian, Hattiesburg
Zion Hill A. R. Loftin, McLain
Eastabuchie J. P. Holcomb, Eastabuchie
Hattiesburg Immanuel H. L. Spencer, Hattiesburg

Lee County

Auburn C. C. Hughes, Tupelo
Baldwyn A. M. Overton, Baldwyn
Birmingham I. P. Randolph, New Albany
Brewer O. H. Richardson, Shannon
Bissell W. T. Darling, Blue Springs
Center Hill
Camp Creek A. M. Overton, Baldwyn
Guntown C. R. Nelson, Toccoola
Macedonia J. H. Heath, New Albany
New Hope
New Macedonia L. D. Roberts, Baldwyn
Pleasant Hill
Pleasant Valley H. R. Holcomb, Tupelo
Sherman O. H. Richardson, Shannon

(Continued next week)

BAPTIST HOME NEWS

A partial list of dates for Thanksgiving cars is as follows: G. M. & N.—Brownsfield to Louisville, Saturday, November 19, or in case it does not work through to Louisville on this date it will complete the run on Monday, November 21; Louisville to Union, Train No. 93, November 17; Union to Jackson, November 18; leaving Lucedale, November 17; leaving Beaumont, November 18; leaving Richton, November 19; Laurel to Union, Train No. 94, November 21; Meridian to Union, join Laurel-Union car, November 21.

ILLINOIS CENTRAL: Gulfport to Hattiesburg, November 21; Hattiesburg to Jackson, November 22; Laurel to Saratoga, November 21; Columbia to Mendenhall, November 21; Osyka to McComb, November 21; McComb to Jackson, November 22; Gwin to Jackson, November 23.

NEEDS: A suggested list of needs is as follows:

1. **MONEY.**
2. **CLOTHING:** Shoes (Oxfords), socks, sweaters, coats, unionsuits, overalls, trousers, dresses, bloomers, belts, tams, cloth, stockings for large girls, princess slips, aprons, elastic, etc. (We are glad to get clothing that other children have outgrown, if they are still in good condition.)
3. **FOODS:** Canned goods, flour, meal, meat, lard, salt, sugar, baking powder, soda, peas, beans, peanuts, popcorn, nuts, potatoes, chickens, rice, cereals, and corn to be made into meal by us, and to feed the stock.
4. **SUPPLIES:** Sheets for single beds, pillow cases, tablets, pencils, theme paper, drawing paper, note books, soap thread, needles, thimbles, tooth brushes, tooth paste, knives, forks, spoons, large cooking utensils, dishes (heavy), aluminum pitchers, buttons, shoes soles, tacks, stationery.
5. **For Our Live Stock:** Cotton seed, hay, oats, etc.

McClaim: "Look out for your tires, mister."

Tourist: "Why, sonny?"

McClaim: "There's a fork in the road ahead."

NEWS NOTES

Rev. J. B. Parker of Ripley reports six baptisms as result of their revival which closed recently. Dr. R. N. Owens of Paris, Tenn., did the preaching. Both pastor and people were delighted with the preaching done by Dr. Owens.

Dr. J. G. Hughes of Union City, Tenn., is in a revival at Bolivar, Tenn., with Rev. Lynn Claybrook, pastor at Bolivar. The meeting starts off well, and good results are expected.

Rev. W. B. May of Benton County, Mississippi, did his own preaching at Dumas, Miss., where he is the beloved pastor. There were 16 additions by baptism. This was by far the best meeting that this church has enjoyed for years.

Rev. A. M. Ramsey, of Ripley, reports 130 conversions during his meetings for the past summer. This report includes seven meetings.

Rev. J. O. Guntharp has recently resigned the church at Rienzi, Miss., where he has been pastor for seven years. The membership of the church has doubled during that time.

Rev. Chas. Nelson resigned the church at Belmont a short time ago and moved to Red Bay, Ala. Bro. Nelson still has two churches in Mississippi that he comes back to once a month.

In our last letter we reported Rev. L. M. Keeling of Malvern, Ark., in the Baptist Memorial Hospital at Memphis, Tenn. The trouble was not serious as Bro. Keeling is able to be in Ashdown, Ark., assisting Rev. Fred. H. Ward in a revival meeting. The writer spent more than five years as pastor of this good church.

C. S. Wales.

GOOD CITIZENSHIP

Rev. G. W. Riley of Clinton, on request of the chairman of the Speakers' Bureau, Mississippi Central Committee for Prohibition and Law Observance, and the president of the State W. C. T. U., delivered his address on Good Citizenship last Sunday at Hickory Flat and at Myrtle. Both congregations gave enthusiastic endorsement by a unanimous rising vote. Invitations are helpful and appreciated in this important work at this crucial time.

B. W. Hudson resigns the pastorate at Senatobia, effective Dec. 1. They want to keep him in Mississippi.

:: 98 out of 100 women report benefit ::

"When I first entered womanhood I seemed to be in bed most of the time. Mother gave me Lydia E. Pinkham's Vegetable Compound in the Tablet form and it regulated me. I am now twenty-one and married. I am taking the Compound again to build up my strength."

MRS. C. W. HOWARD
443 West Gage St.
Los Angeles, Calif.



You can depend upon a medicine which is endorsed by half a million American women.



When Your Daughter Comes to Womanhood

MOST GIRLS in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this critical time. When she is a happy, healthy wife and mother she will thank you.

"My daughter Virginia was troubled with painful periods. A friend of ours told us what a good medicine Lydia E. Pinkham's Vegetable Compound was for girls and women so I got some for Virginia. It has relieved all her troubles. She has good color, good appetite, sleeps well and is able to attend school every day now."

MRS. ROSE JOHNSON, 6122 Commonwealth Ave., Detroit, Michigan

Lydia E. Pinkham's Vegetable Compound

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES.
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

KNOW YOUR MISSISSIPPI COLLEGE

"By their fruits ye shall know them" is a sound test of many things besides religious beliefs. A college stands or falls on the record of its graduates. More definitely, its ranking in scholarship can be pretty accurately gauged by the record of its graduates in profession and graduate schools.

We have recently followed the histories of forty-five Mississippi College men who went on the graduate and technical school. The forty-five are a miscellaneous lot; no effort was made to get a picked group of especially good students. We wrote the universities where these men have studied and asked for reports on their work. In some cases we received a statement of the student's ranking; in others, a complete transcript of his record. We then ranked the students into six groups: an A group of very superior students; a B group, next in excellence, and so on down to F, the F group being composed of men who had completed no work in the graduate schools they attended.

We found, somewhat to our own surprise, that the A group numbered fourteen men; the B group, thirteen; C, eleven; D, three; E, two, and F, two. The two men in the F group, moreover, had not failed in scholarship, but had been compelled to withdraw from their universities because of lack of money. In the

whole group of forty-five men, therefore, there were no complete failures in scholarship, and there were only two comparative failures (the E's). On the other hand, twenty-seven men, or three out of every five, had done work of outstanding merit.

As there was no effort to get a "picked" group of students, so there was no effort to choose the easiest universities. Inquiries were sent to some of the strictest graduate schools in the United States, including those of Harvard, Michigan, North Carolina, Indiana, and the Tulane Medical School. From one of these schools came a transcript with an unbroken list of A's; from another, records of two students who had made honors on every course but one; and from another, a practically unbroken list of A's.

There may be some chance to quibble over the complete accuracy of these statistics, but there can be no doubt whatever of their central meaning—that Mississippi College students have made good beyond question in graduate and professional work. Judged by its fruits, the scholarship of the college must be pronounced sound. "We hope," an officer of a great university writes us, "that you will continue to send us the type of men who have been coming from Mississippi College in the past."

Baptist Student Union

B. S. U. MISSISSIPPI WOMAN'S COLLEGE

Twenty-four Baptist students of Mississippi Woman's College gaily climbed into the bus. We were going to the Convention. How happy everyone was as they waved good-byes to friends and classmates who wished them good luck on the trip to the B. S. U. Convention at Columbus last week-end!

Twenty-four Baptist students returned from the Convention late last Sunday night—tired and weary, but happy with memories of the best student convention ever attended.

The B. S. U. of M. W. C. wishes to express to the M. S. C. W. B. S. U. its appreciation for the success of the Convention. To Leo Green, our late president, we wish to thank him for his work with us this year, and we wish to extend our congratulations and support to our new president Dot Nelson. To all the speakers we wish to express our gratitude for the good their message brought to our hearts. We would not forget to tell our sister

and brother college friends that we appreciate their parts on program and that we enjoyed being with them. We are so happy to be able to welcome you to Woman's College next year. It is a pleasure and a privilege that we have been looking forward to for a long time. Pray with us that the Convention next year will be for His glory.

The Life Service Band, that band of consecrated girls on our campus, met again this week in the B. S. U. Room on M. W. C.'s campus. We wish that everyone might have the privilege of coming to our meetings, for we all come away blessed by having been together with our Lord. Every member of the Band looks forward to this hour of meeting. The program Friday was an informal conversational period, given over to a discussion of the Student Convention. Myrtis Langford, Polly Abbott, Gleta Jones, and our student secretary told what the convention meant to them. Of course, words were inadequate to express just everything they received, but when they had finish-

ed we felt that we had been blessed as they, for they had passed on to us their blessing.

Miss Gleta Jones, chairman of the Extension Department of the B. S. U. of M. W. C. announces "The Old Hymn Half Hour" over radio station WPFB, Hattiesburg from 9:45 until 10:15 every Sunday morning. The B. S. U. is so delighted to have this privilege of perhaps bringing to those who cannot go to church and Sunday school some message of cheer as they listen in at this time. The B. S. U. sextette will have charge of the music. The sextette is composed of Misses Dorothy Bass, Coalla Sage, Carolyn Dorsett, Inez Jagger, Eunice Scull, and Snookie Spell.

The B. S. U. and Student Government Association of M. W. C. as co-hostesses entertained the student body at a surprise Hallowe'en party last Saturday night in the B. S. U. room. At supper the invitation had been extended by three old witches who enacted the opening scene of Macbeth. Girls came dressed for the masquerade—such a mixed, mingled group of masqueraders we have seldom seen. Of course, true to Hallowe'en there was a Den of Horrors, ghost tales, and delicious refreshments. Everyone went home so happy after an hour or so of fun.

B.S.U. CONFERENCE THOUGHTS

Wilma Ruth Ray: When you leave God out of your schedule, you are leaving God out of your life.

Vivian Duffee: Inspiration through devotion of Christian leaders and contact with consecrated Christian students.

Gladys Clements: Realize possibility of Christians who really lift Christ up in life.

Willie Grace Tullos: Reawakened high ideals Christian students should have.

Myrtle Rose Letts: Believe all the more—"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

Bertha Walters: The play meant most. Realized that no matter what anyone thinks, if you know you can honestly tell God that it is right, nothing else matters.

Clara Brashears: Realization of place each individual student has in lifting Christ up.

Marion Bussett: No matter how bad a thing is, there is always some good in it.

Josephine Craine: Deeper realization of keynote, "If I be lifted up."

Edna Ruth Davis: Through consistent prayer anything can be done.

Miss R. Berrymore: Inspiration to see students on right track, and realization of our responsibility in lifting Christ up.

Grace Bush: Realization of the source of conviction and consecration.

Margaret Ward: Realized a great desire to go to Ridgecrest.

Miss Virginia Witte: Visualized possibilities this generation has in solving problems as Christian leaders.

Kendel Gibson: The great oppor-

tunities of lifting others by our daily lifting Christ up.

Kendel Gibson, Reporter.

BLUE MOUNTAIN

Fortune was kind to B. M. C. this year, for we have two of the best leaders of Mississippi and the Southland. Miss Sibyl Brame, one of Blue Mountain's own graduates, is our Student Secretary. While she was in college, Miss Brame was B. S. U. and Student Government president, and held other offices. Yearly her work is becoming more outstanding as her personality reaches out and grasps new fields in which to take a place. An all-round leader, Miss Brame is making a success of her Student Secretaryship.

One of the best known and best loved religious writers of our South, Mrs. Sadie Tiller Crawley, is now hostess of Whitfield Hall. For years Mrs. Crawley has published articles and poems in *The B. Y. P. U. Magazine*, and other publications of Southern Baptists. She now writes the devotional lessons in the Senior B. Y. P. U. Quarterlies. She has already won the heart of every B. M. C. girl.

The B. Y. P. U. Installation service presented this year was a playlet written by Mrs. Crawley. It carried out the pledge of every officer to the Church of Christ. Soft music and lights added to the effectiveness of the playlet.

With Miss Brame and Mrs. Crawley as leaders, B. M. C. students are pushing forward toward the goals set by the high ideals of our college.

Eloise Kloss, B. Y. P. U. Reporter, B. M. C.

GREENE COUNTY ASSOCIATIONAL B.Y.P.U. HAS BUSINESS MEETING

Greene County did not stop at merely organizing an Associational B. Y. P. U., for on Oct. 14, at Leakesville Baptist Church, a nice representation of B. Y. P. U. workers met for the purpose of a business meeting. Several churches, with most of the associational officers, being present, plans were made for the ensuing year.

Part of the work done was dividing the county into four districts, each with a leader, or divisional Vice-President. The districts are: District One, West Salem, Piave, Avera, Sand Hill, and Indian Hill, with Richard Brewer as leader. District Two, County Line, Fellowship and Johnson Creek, with F. A. Robertson, as leader. District Three, Cedar Grove, Unity, Leakesville, East Salem, Sweet Water, with Grady Smith, as leader. District Four, Leaf, McLain, Washington, and Pleasant Hill, with Joe Leeke as leader.

We are hoping that all our Greene County B. Y. P. U.'s are making preparation to be at the district meeting to be held at Rich-ton on the fifth Sunday of this month. As we urge our B. Y. P. U. members to arouse to work, we hope to magnify our Savior, letting our light shine, that others might glorify our Master.